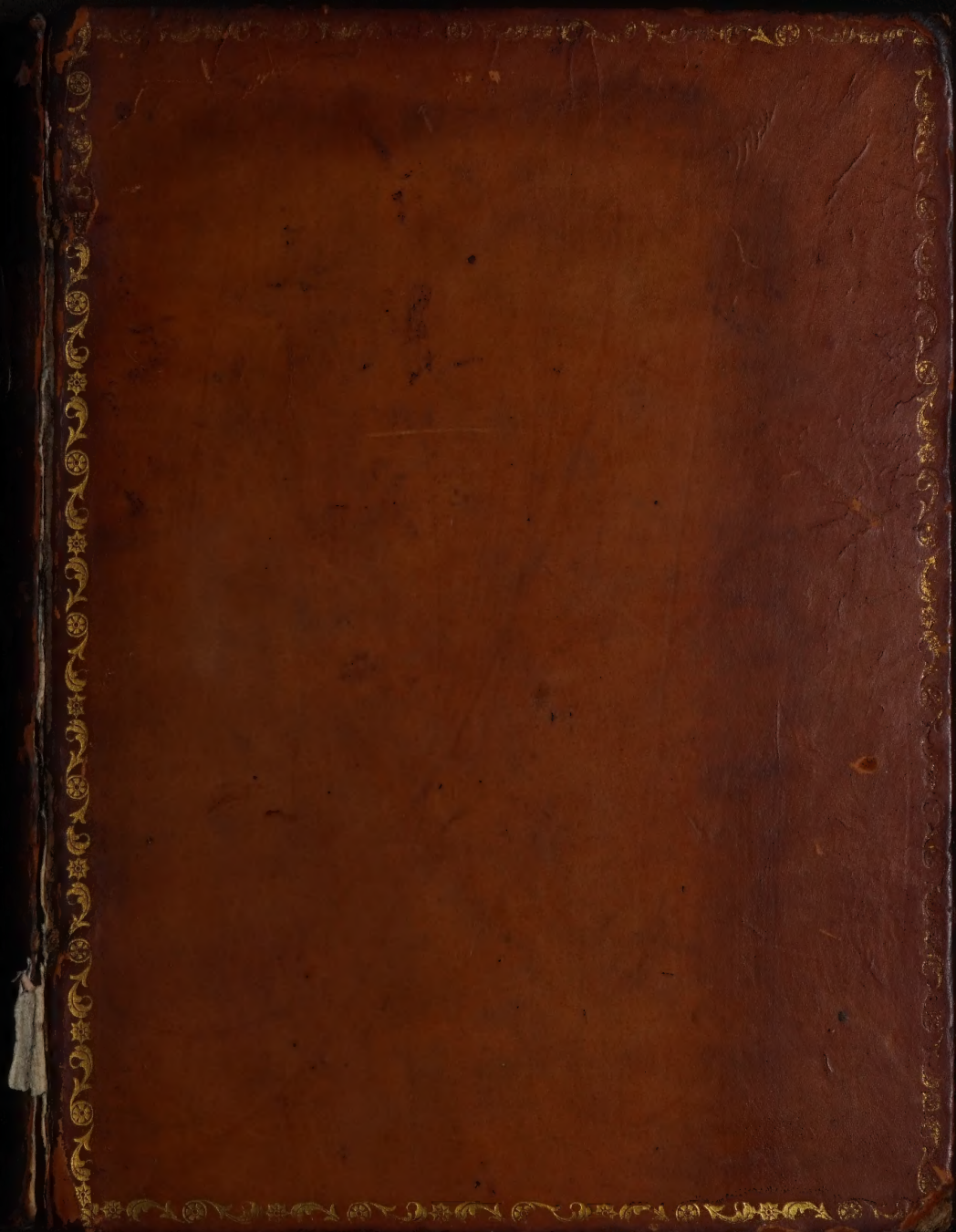


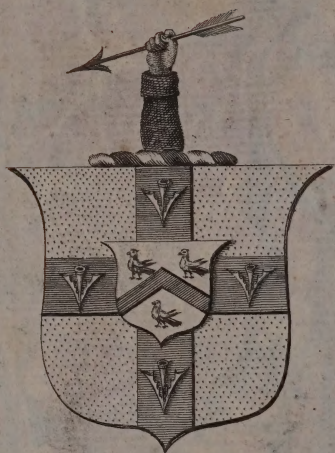


RESTITUTION
OF DECAYED
INTELLIGENCE









George Harrison.



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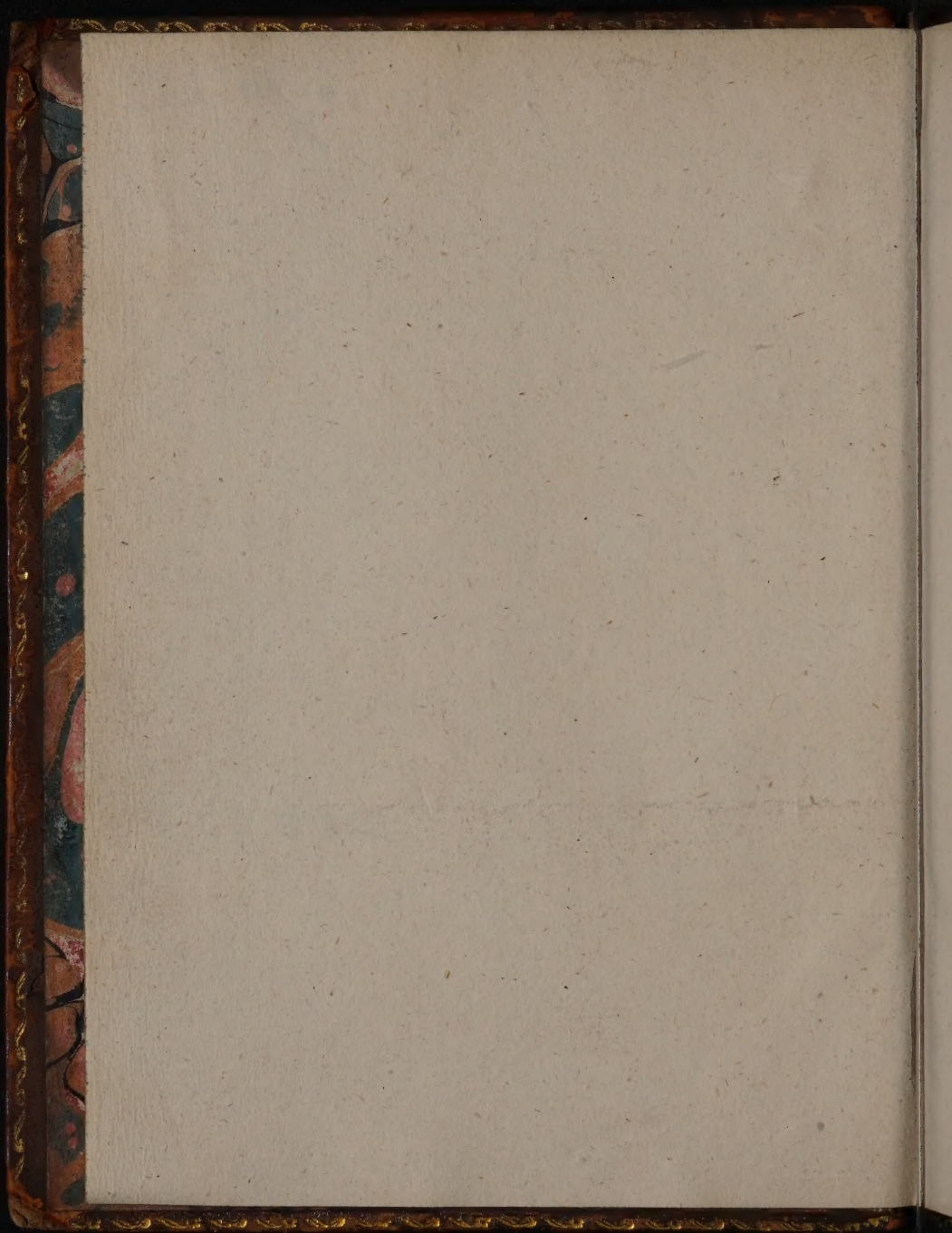
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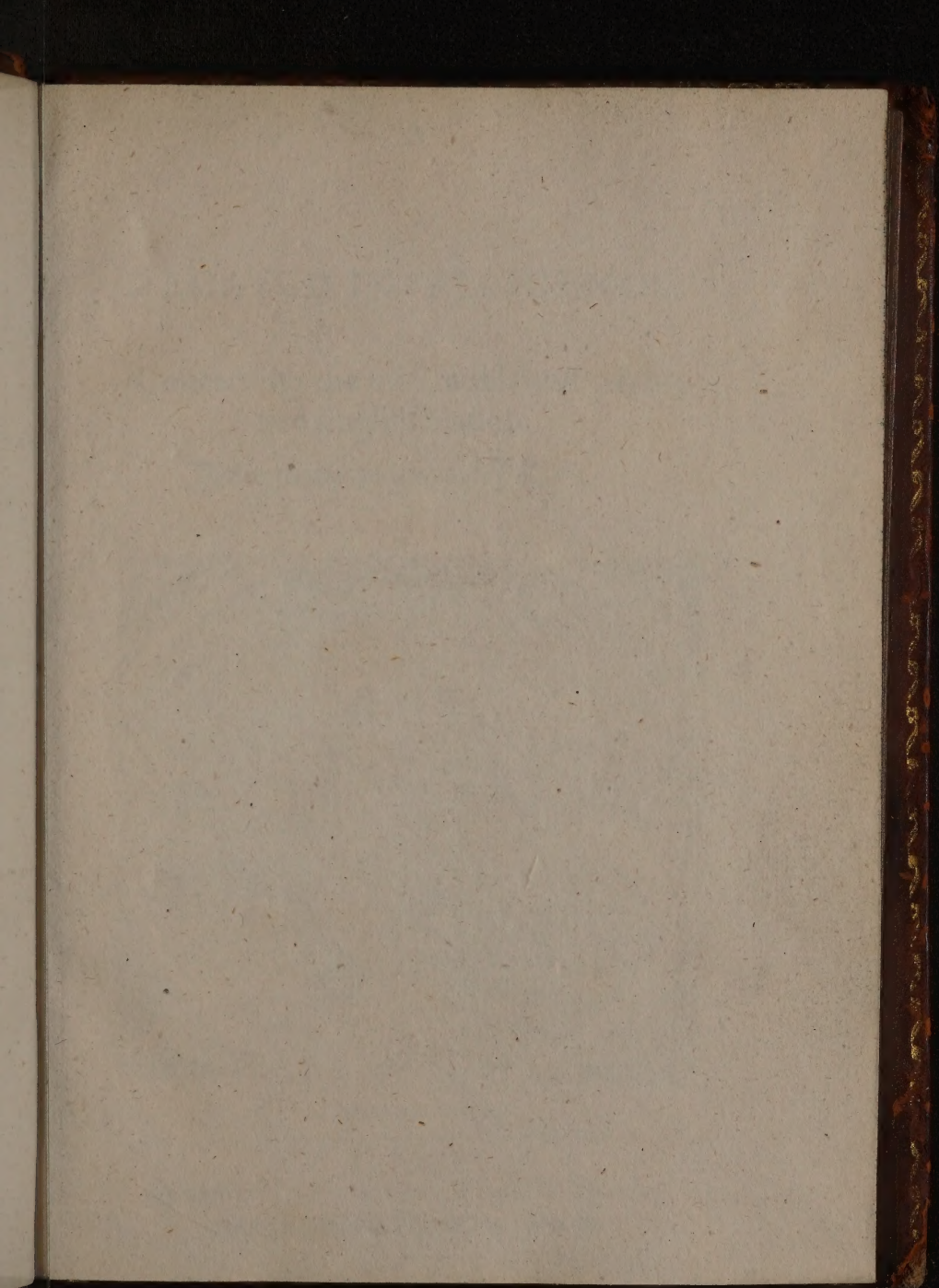
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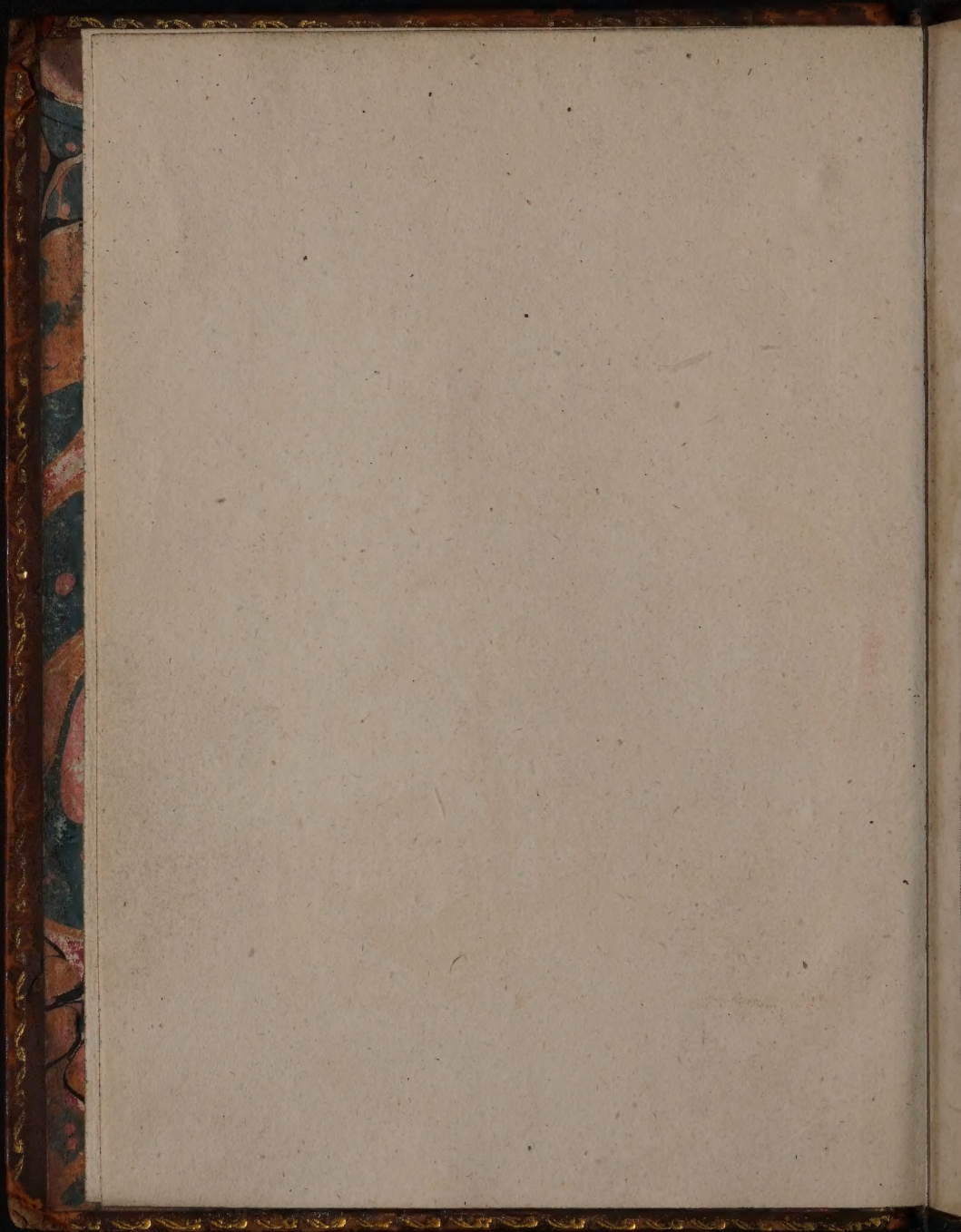
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A
RESTITVTION
of
DECAYED INTELLIGENCE:

In antiquities.

Concerning the most noble and renowned English Nation.

By the studie and travell of R.V.

Dedicated vnto the Kings most excellent Maiestie.



Nationum Origo.

LONDON,

Printed by IOHN BILL, Printer to the Kings
most Excellent Maiestie. 1628.

OF THE INTELLIGENCE

Concerning the most noble and renowned
King of England

Henry the Eighth



London

Printed by Iohn B. for the Kings
of England and France

TO THE KINGS
MOST EXCELLENT
MAIESTIE,

James by the grace of God

KING OF GREAT BRITTAINE,
*France, and Ireland: defender
of the faith,*



HAVING now ended this my travell
in antiquities, chiefly concerning the
noble English Nation: and conside-
ring that your Maiestie is descended
of the chiefeſt bloud Royall of our antient Eng-
lish-Saxon Kings, I trust I may with the more
reason make dedication thereof vnto the same your
most excellent Maiestie. And albeit it be not of so
great worth (in regard of the well doing thereof)
as to the great worthinesse of your view is requi-
site, other meanes haue I none to remedie such de-
fect; then in all humilitie to make intercession; that
it may not withstanding bee fauourably accepted,
and not seeme displeasing in your Maiesties lear-
ned and iudiciall sight.

*And thus not presuming to be further tedious,
In all humble dutie I take my leaue, desiring Al-
mightie God (as in my daily prayers I hold my
selfe obliged) to be your Maiesties euer protector.*

Your Maiesties

Most humble and dutifull Orator,

Richard Verstegan.



TO

TO THE MOST NOBLE AND RENOWNED

ENGLISH NATION: AND ESPE-
cially to the studious and louers of Anti-
quities, that concerne the same.



Albeit it may seeme vnto some a rash
and vhaduised attempt, that after so
many the great and worthy labours
of our learned Antiquaries, a new
worke vnder the name of *A restitution
of decayed intelligence, in Antiquities concerning
our nation*, should now bee presented vnto publike
view, yet when it shall haue pleased the courteous
Reade to haue considered of the Contents of the
Chapters, I trust hee will see that the ensuing matter
will be answerable to the foregoing title: much of it
being so extraordinarie and vnwonted, that perhaps
not any (especially of our nation) hath thereof writ-
ten before.

I know I haue herein made my selfe subiect vnto
a world of Iudges, and am likest to receiue most
controulement of such as are least able to sentence
me. Wel I wote that the workes of no writers haue
appeared to the world in a more curious age then
this, and that therefore the more circumspection and
warinesse is required in the publishing of any thing
that must endure so many sharpe sights and censures.
The consideration whereof, as it hath made me the
more heedie not to displease any, so hath it giuen me
the lesse hope of pleasing all.

The thing that first moued mee to take some
paines

THE EPISTLE TO OVR NATION.

Men are naturally desirous to know their descents.

paines in this studie, was, the verie naturall affection which generally is in all men to here of the worthinesse of their Ancestors, which they should indeed be as desirous to imitate, as delighted to vnderstand.

Secondarily was I hereunto moned; by seeing how diuers of diuers nations did labour to reuiue the old honour and glorie of their owne beginnings and ancestors, and how in so doing they shewed themselves the most kind louers of their naturall friends and councitriemen: obseruing there-withall how diuerse of our English writers haue beene as laborious and serious in their discourses of the Antiquitie of the Brittons as if they properly appertained vnto Englishmen, which in no wise they doe or can doe, for that their offsprings and descents are wholly different.

Yet would I here bee verie loath that any man should so farre mistake mee; as to thinke that I impugned the praise of the praise-worthy Brittons, seeing Antiquities schoole hath taught vs many lessons of the greatnesse of their verie antient and honourable fame; and that their glorious King *Lucius* must haue the precedence of all the christned Kings of *Europe*, for beeing the first whose Diademe was brightned with the heauenly gleames of sacred Christianitie.

This then is it I say, that sundrie our English writers are found to stand so much vpon the descent of the Brittons as if it were a thing that indeed meerely concerned the originall and honour of our English nation. Whereby and through the lacke of due distinction

THE EPISTLE TO OUR NATION.

tion betweene the two nations (an ouer sight which the Brittans in their account of vs wil neuer commit) our true originall and honorable Antiquitie lieth inuolued and obscured, and wee remaining ignorant of our owne true ancestors, vnderstand our descent otherwise then it is, deeming it enough for vs to heare that *Eneas* and his Troians the supposed ancestors of King *Bruce* and his Brittans are largely discoursed of.

Diuers forraine writers doe I also find foulely to erre in not knowing rightly to attribute things vnto the antient Brittaines that properly concerne them, and things vnto the English that rightly vnto them do appertaine, and herein *Iohn Bodin* among others is blame worthy, who writeth that *Cesar* in his *Cōmentaries* saith, that the Englishmen of his time had but one woman to serue for ten or twelue men, whereas indeed *Cesar* neuer said so, or could so say, for that hee neuer knew or hard of the name of Englishmen, seeing their comming into *Brittaine* was almost 500. yeares after his death. And therefore if any such thing were, hee must needs meane it of the Brittaines; who if they before the time of Christianitie had any such Brutish custome among them, as other heathen nations might then also haue, it cannot be presumed that it was a custome generall among them, but rather onely among some of the ruder sort of people.

These mistakings among forraine Authors are like enough oftentimes to grow through the want of such distinctions as some of our owne English writers in relating things properly concerning either the

Bodin in his fift
Booke of his
Repub. in the
French edition

THE EPISTLE TO OUR NATION.

Acts and monuments.

antient Britans or the English, ought alwayes to obserue: for what is it other then an absurditie for an English Author to beginne his Epistle (to a huge volume) with *Constantine the great and mightie Emperor the sonne of Helen an English woman, &c.* Whereas in truth *S. Helen*, the mother of *Constantine* was no English woman, but a British woman, and in all likelihood neuer knew what English ment, for that she died more then an hundreth yeares before the English-Saxons came into Brittain.

Another Author intituleth his Dictionary which is in Latine and English. *Thesaurus lingue Romanae & Britannicae, &c.* Which title had beene more truer if the Dictionary had beene in Latine and Welsh, for that the language now of vs called Welsh is properly the antient Brittainish tongue, and English not so, nor neuer was.

Now albeit that these and many the like mistakings may vnto some seeme to bee no matters of any moment, yet are they surely of moment, for that such defect of due obseruing things antiently appertaining to nation and nation, to language and language, do breed much confusion, and are the occasion of inuoluing things in such sort that oftentimes that which is attributed to one nation belongeth vnto another. And by this meanes commeth it to passe, that we not onely finde English men (and those no Idiots neither) that cannot directly tell from whence Englishmen are descended, and chancing to speake of the Saxons, doe rather seeme to vnderstand them for a kind of forraigne people, then as their owne true and meere Ancestors, but euen among English writers themselves

THE EPISTLE TO OUR NATION.

themselves, words diuers times vttered that sauour of reproch vnto their owne ancestors the Saxons: for Englishmen cannot but from Saxon originall deriue their descent and offspring, and can lacke no honor to be descended of so honorable a race, and therefore are the more in honor obliged to know and acknowledge such their owne honorable and true descent.

This then considered, as also how ridiculous it must seeme vnto the posteritie of the Brittaines, for Englishmen to borrow honour from them, not needing to borrow it of any in the world, I perswade my selfe that such distinctions as I wish were in this Nationall case of antiquitie obserued, cannot be thought friuolous, but both agreeable vnto truth and very requisite. And as for the true originall of Englishmen how honorable indeed it is, I trust the Reader will not be left vn-satisfied, when hee shall haue perused some of the ensuing Chapters.

Especially touched in the second Chapter.

The greatnesse of my loue vnto my most noble nation; most deare vnto me of any nation in the world, and which with all my best endeouours I desire to gratifie, hath enduced me to the performance and publishing of this worke. For albeit my grandfather *Theodore Rowland Verstegan* was borne in the Dutchie of *Geldres* (and there descended of an antient and worshipfull familie) whence by reason of the warres and losse of his friends he (being a yong man) came into *England* about the end of the raigne of king *Henry* the seuenth, and there married, and soone after dyed; leauing my father at his death but nine moneths old, which gaue cause of making his fortune meaner then else it might haue beene: yet can I account my selfe

It is often scene in Germany that either godfather at christning, giueth his name to his Godsonne. And thereof it commeth that many haue two proper names besides their surname.

THE EPISTLE TO OVR NATION.

of no other but of the English nation, as well for that *England* hath beene my sweet birth-place, as also for that I needs must passe in the self descent and offspring of that thrice noble nation; vnto the which with all dutifull respect and kind affection I present this my labour, and especially vnto you the reuerend antiquaries together with the louers of the antiquities of our said noble Nation and Countrey. Some of you by the euident testimonies of your worthinesse I do well know, all of you I humbly reuerence, and am most ready to serue.

My desire and endeouour hath herein concurred (as neere as I could) to please all, and not in any sort vnto any to be offensive. If in some things I may seeme to varie from some other Writers, I trust the reasons that thereunto haue induced me will suffice both for my excuse and their satisfaction.

If in some of the Etymologies of our antient names or words I may appeare to differ from some of the Germanes that haue written of the like, it is where I haue manifestly found them to haue mistaken, for such as thereof haue written in *Germany*, haue looked but little further then vnto the language vsed among themselves, and such as in the *Netherlands* haue written; haue in like sort had regard vnto their onely vsed speech, whereas indeed, the vnderstanding of the Teutonicke vsed of our Saxon ancestors, as also that of the antient Franks, is most requisite, and thereunto the present, High, Low, and Eastlandish Teutonicke, together with respect vnto the dependant Danish and Swedish, besides our moderne vulgar English: in all which I haue bestowed some time of trauell, for that

THE EPISTLE TO OVR NATION.

that hereby and not otherwise; the true reason and concurrence of things properly appertaining to the true originall Teutonicke-tongue; is best to be found out and made manifest.

And if I may happen to find this my labour so well pleasing and accepted of, as I wish it may be, I shall then be much encouraged (God lending life) to continue my study in the same kinde, and in the meane time I take my leaue. From Antwerpe, this 7. of Februarie, *stile novo*, 1605.

Richard Verstegan.



RICARDI VITI BA-
SINSTOCHII, IVRIS VTRI-

VSQVE DOCTORIS, ET REGII
ordinarij Professoris Pandectarum in
Academia Duacena, Carmen, subito
scriptum ad Lectorem, de restitu-
tione antiquitatum Gentis An-
glorum in Britannia Insula,
per D. Ricardum Verste-
ganum nouè facta.

Prisca Britannorum veterum si gesta requiris,
Ex alijs, dignè qui retulère, petes.
Thesæus iste labor, solos ab origine prima,
Insula, quos Anglos, Magna Britannia tulit,
Exprimit, ut vinos, natiuòque ore loquentes,
Bellantèsque, oculos exhibet ante tuos.
Quanta? Quor? & que sunt? vultu quæ conspicis vno.
Qualia? sub paucis vocibus acta legis?
Nil, nisi gratum animum, de te desiderat Author,
Plus meritis, minus ac reddere, nemo potest.



RICHARDI STAN-
HURSTI CARMEN IN LI-
BRVM ANTIQVITA-
tis Anglicæ, amicissimi sui D.
Ricardi Verstegani Angli.

EXtera perlustrans, Anglus terræque, marique,
Possit, vt ignoris, notus inesse locis:
Dum foris est clarus, patriâ peregrinus habetur,
Ignorans linguæ prima elementa suæ.
Discutit hanc nubem tenebrosam sedulus Anglus:
Luce vetustatis, singula queque micant.
Actor enim libri referans ab origine prima.
Quæ fuerit priscis Angla loquela viris:
Ingeminat summum, summa cum laude, laborem,
Restituens patriæ patria verba suæ.
Sit tibi propterea (Lector) gratissimus auctor:
Sitque in honore labor, sitque in amore liber.



A D
D. RICARDVM VERSTEGANVM, V.C
Antiquitatis.

ANGLICAE NATIONIS ET LINGVAE
vindicem,

IOANNIS ROMBOVTII

EPIGRAMMA.

Dulcisonis Philomela suis ut cantibus omnes
Leta replet saluas, diffugiente gelu;
Dumque nouo, viridi vestitur gramine campus
Vere, simul gratis floribus arua vigent:
Anglica non aliter per te Gens incluta surgit,
Ac credit auspicijs Lingua diserta tuis.
Et quid diffitear? cum te superasse labore
Plura tui fetus praeferat ingenij?
Namque Vetustatem reuocas ab origine Gentis.
VERSTEGANE tuo segniter haud studio.
Non secius & Linguae, quae te tutore beata,
Est tandem priscis reddita luminibus.
Agnoscat lustretque tuos quicunque labores,
Laurea debetur, non peritura, tibi.
Te sine nam cecis implexum Idioma tenebris
Erraret, medijs ipse Britannus agris,
Ergo age quae veteri dudum spoliata nitore
Lingua iaces, maestum pone supercilium.
Prisca salus, lux prisca redit, redit alma Vetustas
Gentis, & optatum, quod fuit ante, decus.

3 425 1 67
Mora non vi obstes.

3 3 1

6 5487

D. RICARDO VERSTEGANO

VIRO CL. NATIONIS ET

Linguae veteris Anglicanae
restauratori.

VERSTEGANE tuo quòd Anglicanam
Illustras studio ac labore Gentem,
Et linguam veteri decore formas,
Quin & Teutonicas subinde voces,
Et quæ Saxonibus fuëris in vsu;
Anglis vnde loquendi origo priscis;
Admiscēs, operam bonam, fidelem,
Anglis Teutonibusque præstitisti:
Dicendi ratio vt queat vetusta,
Atque orthographiæ modus resumi:
Quorum perfacile interisset vsus,
Tu crassis nisi quæ latent tenebris,
Sollers ingenio tuo eruiffes.
Ergo macte animo stude, atque perge.
Fac tandem reuocentur exoletæ,
Neglectæ, & minùs vsitata vulgo;
Quæ passim tamen approbant periti.

Cornelius Kilianus Dussleus.

IN COMENDATION OF THE
AVTHORS TRAVELL IM-
ployed in this worke.

MAns eye is pleased in the beautious light,
Bred forth of *Phebus* bright arising rayes,
But more the mind by taking inward sight,
Of that chiefe consolation of his dayes,
Sweet soule-enriching-knowledge reasons guest,
Which doth distinguish man from brutish beast.

Endeavour then to know what may be knowne,
To ignorance permit not any place,
Let neuer time transport what is our owne,
Let wit and learning hold him still in chase;
Let trauell search, let searching lastly find,
Let finding please the kind accepting minde.

Industrious then *Verstiegan* forwards stygh,
Raife vp thy nations antient worthy fame,
Beare on thy wings their glorie vp on high,
And rise the reputation by the same.
If *Enuie* bite what thou hast here set forth,
She makes herselfe a witnesse tis of worth.

R.B.

OF THE ORIGINAL OF NATIONS, AND CON-

SEQUENTLY OF THAT NA-

tion, from the which Englishmen
are vndoubtedly descended.

The first Chapter.



Englishmen are descended of Germane
race, and were heretofore generally cal-
led Saxons, and euen vnto this day the
Brittans which yet retaine their anti-
ent habitation in *Cambria* or *walles*, as
also in *Cornwall*, and of vs are called Welshmen and
Cornishmen, doe not in their owne tongue call vs
Englishmen, but Saïsons, and our language Saïso-
naeg, which according to the first and generall name,
that our ancestors brought with them out of *Germa-
nie* into *Brittan*. In like manner are we still termed by
the name of Saïsons, of the Scottishmen that yet re-
taine their antient Irish tongue, as also of the Irish-
men in their owne language, who in their orthogra-
phie write vs Saxsonach, but pronounce vs Saso-
nagh: for the Irish language, as also the Welsh, is
euen vnto this day vtterly vnacquainted with the
names of England and of Englishmen.

The Welsh &
Irish call Eng-
lishmen Saxons
to this day.

But before I begin to speake particularly of this
our noble English nation, it is requisite that I first
shew the beginning of nations, and consequently of
that nation which is as it were the tree, frō the which
Englishmen as a most stately and flourishing branch;

A

are

are issued and sprong forth: intending afterward in the next ensuing Chapter, sufficiently to answer such obiections as by some are alledged, to proue our Sax- on ancestors not first and originally to haue beene Germans, but from elsewhere to haue come and in- habited in *Germanie*, and afterward in proceffe of time from *Germanie* to haue come into *Brittaine*.

Iosephus de
Antiquitate.

Phylo.

First then it is to be vnderstood, that after the great and generall Deluge, there was (as the sacred Scrip- ture doth testifie) but one language, and consequent- ly but one nation in the whole world; vntill the time of the frustrate attempt of the tower of *Babel*. The which attempt, as some writers affirme, was begun at the persuation of *Nimrod*, the son of *Cbus*, who was the sonne of *Cham*: and so was *Nimrod* great grand- child vnto *Noah*, from the which Patriarch as *Phylo* writeth, there were issued before him selfe died, 24000 men, besides women and children; so as *Noah* might well haue beene the grandfather or great grandfather to all or almost all, the builders of this vnfortunate edifice, who were at that time al the men of the world, except *Heber* and his familie, whereof I shall take oc- casion to speake afterward.

One man not
bound vnto
one woman in
the law of na-
ture.

This so great an increase of posteritie in so short seeming space need not vnto vs to appeare so verie strange, if we consider the years that both *Noah* him- selfe & his sons liued, as also that then by the law of na- ture one man was not bound vnto one woman, wher- by it seemeth to haue bin the wil of God soon to haue the world replenished againe with new people, after so great a deluge and destruction of humane race.

And the lesse strange may it seeme that there were already

alreadie these 24000 workmen; (if not a far greater number) to bee employed in this first and greatest worke of the world, if we do but obserue the issue and increase of sundry kindreds and families in succeeding times of after-following ages, especially in the posteritie of the antient Patriarches, besides sundrie others, which would make too long a digression here to bee alledged. Yet seeing there commeth to my mind a late example of the issue of one person, in this age of ours, I will here by the way for the strangeness thereof, alledge it.

There dyed in the citie of *Paris* in the yeare of our Lord 1514, a woman named *Yoland Baillie*, at the age of 88. yeares, and in the eight yeare of her widowhood; who there lieth buried in the Churchyard of *S. Innocents*, by whose epitaph it appeareth, that there were two hundreth fourescore and fiftene children issued from her selfe, while herselfe yet liued.

Three hundred children lacking five, issued from one woman, and all aliue in her life time.

Iosephus writeth in his antiquities, that the children and of-spring of *Noah* remained dwelling diuerse yeares after the flood vpon hils and mountaines, vntil such time as *Sem*, *Cham*, and *Iaphet*, aduentured to descend and make their habitations in the lower and more euen ground, which before through the conceived feare of drowning they durst not attempt to do, and the plaine or field, where first they began to make their dwelling, was called *Sennaar*.

People after the flood inhabited first vpon mountaines.

He saith further, that God at two seuerall times admonished them to disperse themselues, the more to ouerspread and inhabite the earth, the which they would not do, but seemed rather to suspect that God vsed this as a deuice or plot, the more easily once a-

De Ant. lib. i. cap 4.

Nimrod began the first domination ouer other men.

Nimrod inventor of the tower of Babel

Bitumen.

Height of the tower of Babel.

gaine to destroy them, not regarding the goodnesse of Almighty God in asoording and offering them the whole world for their habitation. From this their disobedience & contempt of Gods commandement, the aforesnamed *Nimrod* (who was a man of great stature, strength, and high mind) taking his oportunitie, began vpon promise of defence and protection, the first domination ouer others, and so tooke vpon him to be a Captaine and commander ouer the rest, & to provide a remedy for their safetie, if God should once againe drowne the world, and this to be by the building of so high a tower, as no flood of water might ouertop it.

His counsell the multitude did easily approoue and follow, and thereupon they began of brick which was their stone, and bitumen a kind of mortar or sement, to build so monstrous, huge, and high a worke, as neuer in the world before or since hath beene taken in hand.

Iosephus doth affirme that they made the foundation so deepe and spacious that albeit the tower was of so great a height (as by some writers is declared) yet seemed it to bee farre more large and broad then high. It contained in height, as *Isidore* saith, fīue thousand one hundreth sixty and foure paces, (which may be vnderstood of the paces then vsed) and hauing hereunto so great largenesse, it rather seemed a maruellous huge mountaine, then a high tower.

The passage to mount vp, was very wide and great, and went winding about on the outside: the middle and inward part for the more strength beeing all massie, and by cart, camels, dromedaries, horses, asses.

asses and mules, the carriages were borne and drawne vp: and by the way were many lodgings & hosteries both for man and beast. And some authors report the space for going vp to haue beene so exceeding wide; that there were fields made all along besides the cōmon passage or high-way, for the nouriture of cattel and bringing soorth of graine, but how-euer it were, an almost incredible great worke, may it well be thought to haue beene.

But God beholding this fond attempt of his disobedient creatures, resolved to chastise their presumption and though not according to deserued paine, yet surely with such a kind of punishment as not onely among themselues at that time, but for euer after vnto their posterities, should be a cause of much cumber and diuersitie. And this was in the bereauing them of their owne naturall and generall speech, and giuing them in stead thereof, as eftsoones he did, seuentie and two different tongues or languages (as by some ancient authors is recorded) immediatly whereupon there arose a most wonderfull and confused kind of chattering, and consequently an anger and vexation about the not vnderstanding the one the other, whereby this so great a worke now ceased and tooke an end, before it could be ended.

Confusion of
tongues.

And here leauing this towre, by these new languaged Masons thus left vnfinished, I must among them begin to lay the foundation of another building, vpon which the noble and honourable English name and nation must afterward be erected.

It is now to bee considered that with this confusion of tongues the ceasing of this worke was not

only caused, but another troublesome new worke did forthwith ensue it, and that of no small turmoyle and trouble, for that they were now forced to run vp and downe one among another like mad men, euerie one labouring (in that great and confused multitude) to seeke out such as himselfe could vnderstand, which we may well imagine hee must be right glad to find and fasten vpon, and in no wise to forsake: and this indured vntill such time as all had so long hunted vp & downe, that they were growne to so many seuerall troopes of men, as there were different languages confusedly cast among them, which as before is said, were seuentie and two.

Originall of
Nations.

And thus by reason of this difference of speeches thus many new distinct and different nations were begun, euen of such as a little before, were all one nation, and vsed all one language, and each troope (as in reason it followeth) hauing a naturall desire to remaine by it selfe, separated from the others whose language it vnderstood not, caused that they all resolved to depart diuers wayes to seeke themselues new and seuerall habitations, whereby such as but a little before vsed all one language and were all one nation, were now become meere strangers the one vnto the other, and thence forward daily grew vnto more and more alienation: notwithstanding the prudent account of some men that will yet allow but two nations to be in the world, which they say, are goodmen and badmen.

But two na-
tions in the
world.

Some question might here be moued about the first language of the world, before this confusion hapned, whereof diuers haue bin diuersely concei-
ted,

red, and of late yeares *Ioannes Goropius Becanus*, of whose opinion I shall haue further occasion to speake in the seauenth chapter. But *S. Agustine* mouing this argument doth also determine it, and saith, that the first language of the world was the *Hebrew*, the which though at first it had not that name, yet the same remaining in the great confusion (by diuine priuiledge) in *Heber* and his family vnchanged, for that neither he nor any of his had medled in the building of the aforesaid presumptuous towre, it came after his name to bee afterward called *Hebrew*, which is as much to say, as the language of *Heber*: and so remained it in his posteritie, who thereupon were called *Hebrewes*. And this being the same which was spoken before the flood, was after it spoken by the Patriarches, *Abraham*, *Isaacc* and *Iacob*, being *Hebrewes*. And in the same did *Moses* write his fise Bookes.

August. de ciuitat. D. i.

Hebrew cometh of Heber

But now to returne vnto that matter from whence this digression led me. The children and posteritie of *Sem* the eldest sonne of *Noah* being diuided into seuerall troopes or rather different nations, to the number according to some Authors of twentie and seauen did chuse their habitatiō in sundrie parts of *Asia*, euen vnto the *Indian sea*. And the *Hebrew* nation or posteritie of *Heber* beforenamed, who was the grandchild of *Arphaxad* the sonne of *Sem*, chose to inhabit in the West part of *Asia*, and albeit their residence were sometime changed, yet continued it longest in *Palestine*.

The posteritie of sem.

M. Varnonicus.

The posteritie of *Cham* the second sonne of *Noah*, being diuided in like manner into seuerall troopes & nations, to the number of thirtie, did plant them-

The posteritie of Cham.

Nimrod first
author of Idolatrie.

selues in diuers places of *Africa* except his grand-child *Nimrod*, who stragled with his seduced followers into *Persia*, and there making himselfe the first author of Idolatrie (before euer the art of sculpture or making of carued or painted Imagerie was known) he taught them to adore the fire.

Hugo de S. Victore.

The posteritie
of *Iaphet*.

As now the of-spring of *Sem* had chosen the east part of the world for their dwelling place, and those of *Cham* the South: the posteritie of *Iaphet* the third sonne, being diuided into fiftene seuerall troopes or nations, did in like manner goe seeke for themselves new habitations, and took their course towards the North and West, so as the inhabitants, of *Europe* may account him and his children for their first Fathers and Progenitors, and in the mightie increase of there ensuing posteritie behold the Prophecie in sacred Scripture fulfilled, where it is said. *Dilatabit Deus Iaphet. Genes. 9.* that is, God will enlarge *Iaphet*.

The people not
mixed by the
confusion of
tongues.

And here is the prouidence of God greatly to be noted, in ordaining that notwithstanding this great confusion of tongues, the people thereby should not confusedly be mixed together, but the posterities of the three sonnes of *Noah* be still distinguished, and remaine knowne the one from the other.

Astouching the inhabitants of the *west Indies* and other remote places (which doubtlesse haue come from the inhabitants of some of the forenamed parts of the world) whosoever will seeke to be further satisfied may haue recourse vnto the learned discourse thereof made in the Spanish tongue, by *Augustin Canasé*, in his excellent Historie of those parts: as also of others handling the same matter.

To

To retorne then againe vnto *Iaphet*, he had among other children a sonne called *Gomer*, this *Gomer* was father vnto *Assenez* or *Ascena*, and this *Ascena* according to the opinion of sundrie very learned and iudiciall authors, was the father of *Tuisco* or *Tuiscon* the father and conductor of the *Germans*, who after his name euen vnto this day do in their owne tongue call themselves *Tuytsh*, and their countrey of *Germanie* *Tuytshland*: and the *Netherlanders* vsing herein the D for the T, doe make it *Duytsh* and *Duytshland*, both which appellations of the people and countrey, I do here write right according as we in our English orthography would write them, after their pronounciation.

They write
Teutsch, and
Teutschland,
and Duytsch,
and Duytsch-
land.

Some authors as namely *Sebastian Munster*, do report that *Tuisco* was the sonne of *Noah*, by his wife *Araza* or *Arezia* (of others called *Tythea*) borne after the floud, and that comming with his people out of *Asia* into *Europe*, he extended his dominion from the riuer *Tanais* euen vnto the *Rhene*. Other German authors are of opinion, that he lastly made his most residence and abode on the side of the riuer of *Rhene*, at a place which vnto this day retaineth the name of *Duytsh*, situated right ouer against the citie of *Culin*. But now whether *Tuisco* were the son of *Noah*; or the sonne of *Assenez* or *Ascena*, who was grandchild vnto *Iaphet*; although some do moue question, yet surely with more likelyhood of truth we may follow the opinion of such as affirme him to haue beene the great grandchild of *Iaphet*, and the rather in regard of the mightie and populous of spring foretold in holy writ, to proceed from *Iaphet*: which is very agreeable

Munsterus.
Tuisco.

Henricus A-
quilus and
sundry others.

greeable vnto the most populous German nation, accounting all the members thereof; and considering how farre it hath extended and enlarged it selfe. Now that **Tuisco** was the chiefe, and ruler of this people, and that of him they haue taken and held in old foregoing ages their owne proper and generall appellation, may well argue him to haue beene the man that had the conduction of them out of *Asia* into *Europe*, yea he in all likelihood, that at the first had the charge and leading of this troupe from the vnfinished tower of *Babel*, as others in like sort had the conduct of other troupes to other places. And the more is this likely so to be, considering that hee of all other is the very first and chiefe man of that nation, that any foregoing remembrance can reach vnto.

And it is also respectable that the most antient Germans being pagans, and hauing appropriated their first day of the weeke to the peculiar adoration of the *Sun*, wherof that day doth yet in our English tongue retaine the name of **Sunday**, and appropriated the next day vnto it, vnto the especiall adoration of the *Moone*, wherof it yet retaineth with vs the name of **Monday**; they ordained the next day to these two most eminent heauenly planets, to the particular adoration of their great reputed God **Tuisco**, wherof we doe yet retaine in our language the name of **Tuisday**. All which may enduce sufficient reasons to thinke him their first chiefe and onely prince and ruler: and seeing no man of their nation is remembred before him, he then in reason is to be thought their conductor as is aforesaid, from the tower of *Babel*: for from no place else could hee bring them, but from thence.

Tuisday.

thence. And that they came from thence, and from thence brought their language, there shall some further light appeare, when I shall come to speake of the **Tuysth**, or the otherwise called Teutonicke tongue, in the seuenth Chapter. *Berosus* if he of some so called *Berosus*. be the same, and so be capable of credit, and *Cornelius Tacitus*. *Tacitus* an excellent author, do affirme, that **Tuisco** (called by *Tacitus* *Tuisto*) was the first father and ruler of the Germans, as he is also said to haue beene of the Sarmates and Scythians: but more certainly of the Germans or **Tuysth-people**. For *Tacitus* a man curious in the insearching aswell for the originall of the Germans as the nature and propertie of the people and countrey, doth report vpon such insearch and enquire as he most diligently made amongst them (to the end he might approach neereft vnto the truth) that the Germans did hold the God *Tuisto* for their chiefe or first father. And it was an ordinary custome among Gentiles (for such the Germanes also were) to deifie and esteeme for gods such excellent personages as either had wel ruled or gouerned them, or done any notable thing among them to their especiall benefit or good liking, and such remained were they men or women, with the name, reputation, and reuerence of Gods or Goddeses after their deaths. *Tacitus in de-script, Ger.* *Tuisco the God of the old Germans.* *Why the Pagans esteemed men Gods.*

And in like sort might **Tuisco** deserue the name of a God being not onely their conductor, but their lord and lawmaker. And this people being through the want of knowledge of letters, and through length of time growne into a forgetfulnesse of their true originall, hauing no way to record and preserue the memory of things past, then by the songs of their poets,

Germans the
first and onely
possessors of
their countrey.

were in proceſſe of time brought fabulouſly to beleeue, that this their God **Tuiſco** was the ſonne of the earth, and this opinion they might the eaſier be brought vnto, becauſe no report by tradition, or any ſongs of their antiquities could euer tell them of any people that euer dwelt in their countrey of *Germanie*, before themſelues poſſeſſed it. And that they were the firſt and onely poſſeſſors of their countrey is the opinion of *Tacitus*, and an opinion truly founded, for he ſaith that he beleueth the Germans to haue continued their true and pure nation (as alſo their reſiſtence) like vnto none but themſelues, but hereof ſhall more be ſaid in the next Chapter.

Germans and
Almans.

Vnto their firſt king and reputed God **Tuiſco**, ſucceeded in rule & gouernment his ſon **Danius**, after him **Ingeuon**, and ſucceſſiuelly ſundry others. But the people ſtill retaining to themſelues, as yet in their owne tongue they do, and as before I haue noted, the name of **Tuſt**, it reſteth now to ſay ſomewhat of the latter names, whereby they are otherwiſe called, as **Germans** and **Almans**, howbeit of the *Italians* not ſo, for a Germane of them is euen at this preſent called a *Tudeſco*, which hath relation to their right & antient name, which they deriue from **Tuiſco**.

As touching their names, of **Germans** and **Almans** ſundry ſuppoſals haue bin made; & of ſome peradventure that well vnderſtood not how both theſe names are but one, & haue but one ſignification: for as in the latter ſyllable **man**, they agree both in ſound & ſence, ſo do they alſo agree in the former ſyllables **Ger** and **Al**, to wit, in like ſence, though not in ſound, for the word **Ger** or **Gar** (for both are indifferently vſed)

is as much in the *Tuitch* or *Teutonic-tong* as *al*, and we Englishmen haue a phrase to say drink a *Car aus*, and some not knowing what they say, instead of *Car aus*, which is to say *All out*, do say *Car aus*, & thus *Car* and *All*, being shewed to be equiualent, both German & Alman is then as much to say as *All* or *wholy a man*. And this name the Germans may wel at some time & vpon some occasiō haue attributed or assumed to themselves, in regard of their great manlinesse and valor, & other nations that had proof thereof, rightly affoord the. And yet it plainly seemeth that al the Germans did not generally take this name, but kept their antient name of *Tuitch*, for that in time the said name had among them so preuailed, that it hath worne the later name of Germans both out of vse & memorie, and so continueth it vnto this day: the vulgar people of *Germanie* as before is said

being wholly ignorant thereof, and calling themselves *Tuitch*, and their countrie *Tuitchland*.

The Germans after they were mightily increased in their ample and spaciuous countrie of *Germanie* replenishing euerie quarter and part thereof, it could not be otherwise, seeing to all nations and countries the like is and hath bin common, but that the inhabitants in one part of the countrie by some name or other must be distinguished from those of another part or prouince, and that vpon sundrie different occasions and reasons, as vpon diuisions of gouernements among themselves, vpon the nature and condition of the soile wherein they liued, vpon some custome or fashion which some affected more then others, or of the names of such great men or commanders as some

The vulgar people of *Germanie* not acquainted with the name of *Germanie*.

People of *Germanie* diuerfly named.

might leane vnto and follow, whereof diuers like examples in other nations are also to be found.

Strabo, Cornelius Tacitus, Ptolemey, and others doe set downe the names of sundrie sorts of people among them, but both they and other forraine Authors may easily therein haue erred: I meane in the true orthographie, for we ordinarily see that almost no strangers do name other people or places iust as the self people do, that are strangers vnto them, and therefore the ancient German names being by Latin or other authors strained and drawne vnto their orthography according to their fancies from their verie owne nature, hath made them afterward to be the more hard to be discovered, neuerthelesse it should seeme by some nearenes that the Latinised appellations do carry vnto some Teutonicke appellations, that the name of *Isteuones* is drawne from the name of *outerest woners*, that is, such as *Dwel most outward*. And *Ingeuones* seemeth to be *Inner-woners*, that is to say, *inward dwellees*. *Burgundiones*: seeme rightly to haue bin named *Bourgh woners* that is, such as dwelled in Bourghs or fenced places. *Hermiones*, seeme to haue rightly bin *Herst-woners*, that is the dwellers in certaine woods. And the *Sicambri* (which are now the people of *Geldria*) rightly the owne German language to haue bin *Sighcampers*, that is, combatters or fighters for victorie, for that *Sigh* in the antient *Teutonicke*; is victorie, and a *camper* a combater.

Isteuones.

Ingeuones.
Burgundiones.

Hermiones.

Sicambri.

Leyland.

And whereas *Leyland* saith, that both the *Cimbri* and *Sicambri* haue gotten that name of *Cambria* the daughter of *Belinus*, King of *Brittaine*, who as he saith was married to a Prince in *Germanie* called. *Antenor*,

it is nothing regardable, no remembrance remaining of any such thing among the Germane authors, who would neuer haue missed to finde out so notable a thing, as that two sorts of people, should take their seuerall appellations from one woman. Part of these Sicambers, saith *Sebastian Munster*, leauing their habitation where the *Rhene* entreth into the sea, went vp higher and inhabited about the riuer of *Main* and called themselues *Francks*. And from these Francks the Franch or Frenchmen are descended, who seeme to haue beene so called; for hauing chosen in some sort to liue in more freedome and libertie then some other of the Germans did.

Leyland mistaken.

Sebastian Munster.

The like is also said of the *Frieslanders*, and that their former name (though others tell fabulous tales of another far fetched cause) was *freelanders*, in respect of the freedome they liued in. Others againe and with some reason, suppose their name to be *Frieslanders*, of their countrie aptly called *friesland*, by reason that through the Northern winds which are directly vpon it, the waters are there more sooner and harder frozen, then more further vpward within the inlands.

Frieslanders.

The *Sweuians*, to wit, those that inhabite in *Sweuia*, do take their name as most authors agree, of *Sweuius*, the seuenth king of *Germanie*.

Sweuians.

The *Gothes*, being members of the Germane nation, were so called of the countrey they dwelled in, which lying on the South part of the kingdome of *Swedia*, and being more better and fertill then all the other countries that lye North from it, was therefore called *Gotland*, which is to say, *Goodland*.

Gothes.

The Danes, are said to take their name after *Dan*, Danes.

Looke for
more of this
in the fixt
Chapter.

Marck.

their first King, of whom the country of **Denmarke** (a verie antient Kingdome) did also take appellation, for **marck** signifieth in the old *Teutonicke* a limited place, or a place that is marked out for the possession of some people, or iurisdiction of some Prince, Officer, or republike.

Normans.

The Normans were so named, in regard of their habitation, because it was in the North, for **Norman**, is rightly **Northman**.

Vandales.

The *Vandales*, which should rather bee written *wandales* (but that the Latine lacking the double v, vseth the single v in stead thereof) haue gotten that name by their much wandring from place to place, & not after *Vandalus* the 8. King of *Germanie* nor of a Queene called *wandala*: *wandel* in the *Teutonic* is the same that *wander* is in *English* and a fit name for a people easily to purchase to theselues that wanded or wandred about the world, as this people did: and in likelihood accustomed to fleet from place to place in *Germanie* it selfe, before they wandred from thence to other forraine parts of the world.

Longobardes.

The Longobards, tooke their name of the wearing of long-beards (though some with little reason doe thinke it otherwise) and albeit it were the custome of the Prouince from whence they came, and might be vsed also of some other Germans, yet was it not the fashion in *Italy* where they seated themselues, and where therefore they had this name more peculiarly giuen them, and where the countrie doth yet retaine the name of her long-bearded inhabitants, though wrong pronounciation haue had some stroke in the matter, and from *Longobardia*, hath

hath vulgarly turned it to *Lombardi*.

Thus then the people of *Germany* inhabiting different Prouinces, were vpon sundry causes called by different names, whereof many more examples might be alledged then here are set downe. Moreover it hath diuerse times also happened, that the appellation of some of these people haue come to be varied and changed, whereof sundry examples might be shewed; but because I desire to speake most of the *Saxons*, I will omit to speake more of others, and proceed to declare the cause and reason why our noble ancestors were called by this name of *Saxons*, because so many haue alledged so many vnright and vnlikely causes thereof.

Of the name
of Saxons.

Some affirme that they had this name of one *Saxo* the sonne of *Negnon*, and brother vnto *Vandale*, but this *Occa Scarlensis* contradicteth in saying, that there came three Princes being brethren, with troupes of men out of *India*, to the seruice of *Alexander* the great, who after his death came with their said troupes into *Germanie*, and that of *Friso* the eldest brother, the people of *Friesland*, had their appellation: and here it is to bee noted, that *Occa* himselfe was a *Frislander*, and therefore had reason to chuse the descent from the elder brother for himselfe and his countrey-men. Of *Saxo*, saith he, the Saxons tooke their name, but *Bruno* as he makes vs beleue, left his name rather vnto a place then vnto a people, to wit, vnto his *Brunswicke*, since called *Brunswicke*.

Occa Scarlensis.

Others there bee that smelling these denominations to be fabulous, to mend the matter will needs find out as they suppose, a better reason, and remembering

bring that *Saxum* in Latin is a stone, and that *Saxon* & *Saxum* are not very much different, will therefore conclude that the Saxons were so called, by reason of their hard and stonie nature: but these wittie coniecturers seeme to forget that the Saxons when first they had this name, were vnacquainted with the Latin tongue, and therefore could not borrow a name from a language that was vnto them wholly vnknowne, & if it were giuen them by others, it is most like in all reason that it must bee by some of their neighbors the other Germans, but these were as little acquainted with the Latin tongue as they, & therefore could not borrow a name to bestow vpon them, out of a language which they also vnderstood not.

P. Albinus in
Progym.

Some againe (and those learned authors) do think the *Saxons* to be descended from the *Saca* a people of *Asia*, and that afterward they came in procelle of time to be called *Saxons*. And because the x. doth also carry with it the sound of s. they vnderstand it to be meant as if it were written *Sax-sonnes*, and consequently to be as much to say, as, *the sonnes of the Saca*.

Seaxen.

But now to examine the likelyhood of this, we are to note that the *Saxons* did neuer write or call themselves *Saxons*, neither did any of the other Germanes euer call them so, but they called themselves antiētly *Seaxen*, and *Seaxena*, and by abreuiation *Seaxna*, the a at the end being indeed superfluous, and onely added for some little augmentation of sound, as we see that some do yet very needlessly adde the letter e at the end of a great number of English words then is necessarie. Of the higher Germans, they are written *Sachsen*, but pronounced iust as if they wrote them *Saxen*, and

in

in all the *Netherlands* they are and haue of old time beene called *Sassen*, and their countrey *Sassenland*.

The turning then of the *e* into *o* whereby they came of other nations to be called *Saxons*, hath surely bin by Latin authors, for that they deemed it to be of a better sound: and that it is most vsuall for them so to alter and also to adde for betternesse of sound, both in the names of people of places, and in mens proper names, can easily appeare to any that will obserue it.

It is further to be considered, that the letter *n* at the end of nouns in the Teutonicke tongue (wherein the antient *Saxon* must needs bee comprised) doth serue instead of *s* to signifie the plurall number, as some of them in our English yet remaining in vse, also do, as *childzen*, *oren*, *howsen*, &c, and so of *Seaxen* by vnderstanding the *n* to be of like value to the *s*, it is as much as if it were written *Seaxes*: and this then being so, the *Sace* of *Asia* are like to lose their sonnes in Europe.

And as for *Lucan* his calling them *Axiones*, it is not worthy of any account at all, for whether it bee Axiones. likely that *Lucan* the Latin Poet being a stranger vnto the Germans, and dwelling farre from them, should better know the true name of the Saxons then they themselves, I leaue the Reader to iudge: as also whether the mother tongue of euery nation, is not the greatest and best conseruer of such original names, as properly appertain to the said tongue and nation.

Let vs then approach to the purpose, and seeke by most probable appearāce of truth, from whence this name of Saxons is rightly deriued. *Tacitus*. indeed who liued in the time of *Traian* the Emperor, about

some 100 yeares after *Christ*, in his describing *Germanie*, and naming the sundry sorts of Germane people, doth make no mention of the Saxons: & yet *Ptolemy* who liued but about 40. yeares after him doth make mention of them and their habitation, which he noteth then to haue bene in *Cimbrica Chersonesus*.

Romans neuer
passed the riuer
Albis.

Sebastian
Munstlib. 3.

Munsterus.

Out of the old
Saxon Chronicle.

The reason then why *Tacitus* omitteth to speake of them, is like either to haue been for lacke of perfect relation of them, for that the Romans neuer pierced so farre into *Germanie* as to passe ouer the riuer *Albis*; or else hee comprehendeth them vnder some other name, & peradventure vnder the name of *Cimbrians*, which is more like then that they should formerly haue been called *Catteans*, as *Cranzius* seemeth to thinke, for that *Ptolemy*, as is aforesaid, placeth them in *Cimbrica Chersonesus*, and there (and not in *Westphalia* as *Sebastian Munster* would haue it) do I hold there dwelling first to haue been. And whereas *Cimbrica Chersonesus* hath since become (as yet it remaineth) a part of *Denmarke*, yet was it antiently not so, for the Saxons who had there their antient habitation, had about the possession thereof long warres with the Danes, before the time of *Christ*.

Some of these Saxons comming more Southerly on the riuer *Albis*, had warres there with the *Thuringers*, and lodging themselues in a wood, gat by that meanes the name of *Holt-Saxons*, which is as much to say, as wood-Saxons, and left accordingly vnto the place where they so remained, the name of *Holsatia*, wherein they builded *Staden*, and hereby grew some difference in appellation betweene these and the other Saxons from whence they came, who hauing before

Before beene onely called Saxons now (as it seemeth) were for distinction called English-Saxōs a name perhaps abreuiated of English-Saxons by reason of that part or prouince of *Cimbrica Cersonesus* called *Englānd* wherein they inhabited: wherby we may perceiue the name of English-Saxōs to haue bin giue to the first & most antiēt Saxōs. But because I shal haue occasion in the fift chapter to speak more particularly of the names of Englād, & of English, I wil here only speake of the name of Saxons & declare the cause and reason why our Ancestors came first so to be called.

They being originally Germans in the next ensuing Chapter shal be further shewed, did consequently not from elsewhere bring the name of Saxons with them, but had the same appropriated vnto thē in *Germanie*, euen as the other sorts of German people gat among themselves for one cause or other, their seuerall denominations, which in some of them againe in time, was vpon some cause or other altered & chāged.

Why our Ancestors were called Saxons.

This name then of Saxons they vndoubtedly haue (though some hold it vnlikely) of their vse and wearing of a certaine kinde of sword or weapon inuented and made bowing crooked, much after the fashion of a sithe, in imitation wherof it should seeme to haue first bin made. And when of late I conferred with the excellent learned man. *M. Iustus Lipsius* about the Saxons true appellation (who I also found to concur with me in opinion) he could presently put mee in mind that a sithe is yet at this present in the Netherlands called a *saisen*. Now the swords of our ancestors being made somewhat after that manner (the edge being on the contrarie side) they might well carrie

Iustus Lipsius.

a like name vnto such an edge-toole, as they were made after: and albeit wee find these kind of swords antiently written Seaxen, or Seaxes, yet is it like enough that our Ancestors sounded the x as s, for the Welshmen wrote them Saison as they yet write vs, which it is like they wrote, according as they hard them pronounce their owne appellation.

Of this kind of weapon they had two sorts, the one whereof being long were worne for swords, and the other being short, as Hangers or Woodkniues, and these they called handseaxes, & such they were which after their cōming into *Brittaine*, they had still in vse, and did weare priuately hanging vnder their long skirted coates; wherewith at a banquet on *Salisbury plaine* where *Hengestus* had enuited King *Vortiger*, about 300. of his nobles the watch-word *Nem eowr-seares*, that is, *Take your seares*, being giuen, were all of them suddenly slaine. And as their long seaxes, or swords, were as is said before, made after the forme of a sithe, so might their hand-seaxes as wel in fashion and bignesse of somewhat in name, agree vnto their then vsed manner of sicles. Of this kind of hand-seax, *Erkenwine* King of the East-Saxons did beare for his armes, three argent, in a field Gules. And the learned *Engelhusius* of this kinde of Seax and of the name of the Saxons, hath this ensuing Latin rithme.

*Quippe breuis gladius apud illos Saxa vocatur
Vnde sibi Saxo nomen traxisse putatur.*

Which may be Englished thus.

*Because a Saxa termed is,
The short sword which they weare,
Thereof the Name of Saxons they
May well be thought to beare.*

Now

Armes of
King *Erken-
wine*.

Now then it being manifest that our ancestors did affect and vsually beare this kinde of weapon called a Seax, and that we find it not to haue bin vsed among the other Germans, vnlesse of such as afterward may haue followed them in that fashion, why may not the peculiar bearers of that kind of weapon, haue gotten after the same there appellation? for seeing the name of the weapon and the name of the bearers thereof, is all one, either the weapon was so called of the men, or the men of the weapon: but that men are vsually called according to the weapons which they beare, daily experience doth shew vs, especially in warre, where by the names of Lances, Carabines, pykes, muskets, &c. the bearers of such weapons rather then the weapons are vnderstood. And albeit such names do commonly remaine vnto the bearers onely during the warre, yet if they should still vse those weapons, then doubtlesse would the names still remaine vnto them euen from one posterity vnto another. For the *Scythians* as diuers learned authors & of good iudgement do report, gat and remained with that name because of their great vse of shooting, for shooting in the Teutonicke is called *schieten*, and antiently cometh of the verbe *scytan*, which signifieth to shoot. Moreouer, the Picards or people of *Picardie*, are said first to haue gotten that name of their great and most accustomed vse of pikes. And as some affirme, the Galliglasses in *Ireland* do retaine that name, of the kind of polax which they are accustomed to vse.

Men are often
called after
their weapons.

Scythians so
called of shooting.

Galliglasses.

And not only of the weapons or armes which they haue borne, haue sundry people gotten their denominatiōs, but others euen of the fashiō of apparel which they haue bin accustomed to weare, as the people inhabiting

Togata.

Bracata.

ting in *Cisalpine*: were sometime called *Togate* because they went in gownes. And the old inhabitants of the South parts of *France* were called *Bracata*, of a short kind of coat wherewith they were vsually clad.

And he that wil but consider the alterations of the names of many other people of *Germanie* (which alwayes hath proceeded of one cause or other) will find it nothing strange, that our ancestors hauing before had some other name, should afterward come to leaue the same, and to be called by the name of Saxons: for where for example sake (among others) are the names now vulgarly knowne in *Germanie*, of the Catti, the Vbi, the Quadi, the Marcomanni, the Brueteri, and the Sicambri, are they not all changed into other appellations? And the later, to wit, the famous Sicambri long since euen in *Germanie* it selfe growne into two feueral names and people, which are now the Geldres that yet remaine in their antient residence, and the Franks that haue made their habitation more higher into the land, as before hath been noted, whose countrie now beareth the name of *Franconia*: part of them vnder Prince *Faramund* entring afterward into *Gallia*, left in fine vnto that countrey the yet retained name of *France*, of some called *Francia occidentalis*, because *Franconia* in *Germanie* hath the name of *Francia Orientalis*.

West france.

East france.

These manifest and many examples then weighed, with the cause and reason as hath beene shewed, why our ancestors had the name of Saxons (which proceeding of the bearing of armes can no way seem dishonorable, but indeed very honorable, carying also in it selfe most reason & probability of truth) I trust sufficient hath here bin said to satisfie the courteous reader.

HOW

HOW THE ANTI- ENT NOBLE SAXONS, THE TRUE ANCESTORS OF ENG-

lishmen, were originally a people of Germanie:
and how honorable it is for Englishmen to
be descended from the Germans.

The second Chapter.



THAT our Saxon ancestors came out of *Germanie*, and made their habitation in *Brittaine*, is no question; for that therein all agree: but some not contented to haue them a people of German race, will needs bring them from elsewhere to haue come into *Germanie*, and from *Germany* afterward to haue come into *Brittaine*: and this seemeth to proceed of a certaine kind of delight that some people take, in deriuing & fetching things very far off, though most commonly vpon very little ground or shew of certaintie.

Al our writers agree, that Englishmen came from *Germanie*.

But now to be the better able to iudge of the probability or likelihood of the truth hereof, let vs see from what place it was that they came, if from elsewhere they came into *Germanie*, as also the time of their ariuall there. For the first, about the place from whence they came, I see great contradiction among the conductors, for that some will bring them from *Asia*, some from *Africa*, some from *Macedonia*, some from *Denmarke*, and some from *Brittaine* it selfe, so as we may be moued to compassion, to see our poore ancestors thus led vp and downe the world, by a sort of blind guides.

They that will bring them from *Asia*, wil seeme to
D haue

haue the most reason, aswell for that in *Asia* were sometime an antient people called the Sacæ, which name of theirs draweth in sound toward the name of Saxons, as also for that in *Asia* mankind had his first beginning. And considering, say they, further, that the Germanes came out of *Persia* (which is in *Asia*) why may not aswell the Saxons be also come out of *Asia*, and that the Germans came out of *Persia* they seeme to think a thing very certaine, by reason of the affinitie of the Germane tongue with that of the Persian. First then as touching the Sacæ of *Asia*, I haue already spoken in the foregoing Chapter, and so shall not need to repeate it here; and to say that the Saxons haue come out of *Asia* for that mankind had first beginning there, is not a reason to deduce them only from thence, but as well all the people else of the world: and I do shew in the said first Chapter that the Germanes (among whom the Saxons must be comprised) did first from *Asia* come into *Europe*, for in *Asia* was that tower of confusion where the diuersitie of nations first was caused.

All people had
their begin-
ning in Asia.

And whereas some to make an antient difference betweene the Saxons and the Germanes, as if they were seuerall nations, and came seuerally into *Germanie*, will confirme an opinion that the Germans came from *Persia* because (as is aforesaid) of the affinitie of their language with the Persian; surely it is an opinion of a very slender confirmation, for that indeed there is no affinitie at all betweene those two languages, and albeit there may some halfe a dozen or halfe a score words be found in the Persian, that are broken Germane words, as *Choda*, *Phedar*, *Madar*, *Beradar*, *Detchar*,

Dotchtar, Star, Band, for *God, Father, Mother, Brother, Daughter, Star, Band*, what affinitie makes this, when all the rest is altogether different? yea as farre different as two languages can be the one from the other, and because I was desirous to be surely informed in this point, I wrote vnto a gentleman of my acquaintance in Italy; in the yeare 1601. at such time as Sir *Anthony Sherley*, and *Cuchin Ollibeag*, were Embassadors there from the king of *Persia*, desiring him to confer with the best interpreters in their traine to know, what affinitie there might be betweene the Dutch and the Persian speeches, forthere were that spake them both exceeding well, but after they had vsed their memories as well as they might, they could finde but about these halfe dozen words here set downe, that could seeme to haue dependance on the Dutch, but more words by oddes then these, may be found in the same tongue, that seeme to haue dependance on the Latin: and yet for all that, they are as far to few to make an affinitie betweene the Latin and the Persian languages, as are the broken Latin words that are found in the Welsh tongue, able to bring a neernes betweene the Latin & the welsh. And I haue heard that a man may find in the Irish, some words that sound of the Hebrew, but they help little to make Irishmen thereby to be the better Hebricians: and he that will obserue it, shall find diuers words in diuerse other most differēt languages that also agree together.

And if some should yet moue further question why any German words at all should be found in the Persian tongue, seeing the countries lie so farre one from another? To this I answer, out of *Trogus Pompeius*, Trogus
Pompeius.

that after the death of *Brennus*, when with 150000. men he went to sack the Temple of *Apollo* in *Delphos*, the number neuerthelesse that remained, and of those that daily came vnto them, was so great, that like swarmes of bees they filled all *Asia*: insomuch that the Orientall kings made no warres one against another, but with whole camps of Gauls: and *Carion* maketh no doubt, but that these were Gaules and Germans ioyned together, both which nations were of the Grecians called by the name of *Celte*, and why might not then the Germane souldiers be employed in seruice in *Persia*, and leaue some few words of their language there behind them.

10. Carion.

Called Celte
of their much
ryng.

And now to giue the curious Reader some further prooffe of the strangenesse of the Persian tongue, and so to make an end of this matter, I haue thought good in that language here to set downe some few lines of the beginning of the first Chapter of *Genesis*: which together with the same in Latin, are these.

Dar aual a frid Choda mar an
asman, vemar anzenim.

Veanzenim bud thobi vbeuan;
vetarici abar rui tehom vbadi
chodaij vezida scheua abar rui
anab.

Vegust Choda Baschad rosch-
ni: vebud rochnaij.

Vebedid Choda mar an rosch-
naij ceh neco, veguida card
choda meian an roschnaij v-
meian an tarici.

Vhecand Choda bero schnaij
roz, vebetarici cand schab. v-
bud eivar, vebud bamdad roz
iakch.

*In principio creauit Deus
celum & terram.*

*Terra autem erat inanis &
vacua, & tenebrae erant su-
per faciem abyssi, & spiritus
Dñi ferebatur super aquas.
Dixitq; Deus: Fiat Lux.
Et facta est lux.*

*Et vidit Deus lucem quod
esset bona, & diuisit lucem
a tenebris.*

*Appellauitq; lucem diem,
& tenebras noctem. Factuq;
est vespere & mane dies
unus.*

By

By this it may be seene especially to such as haue any knowledge in the Dutch tongue, that betweene that and this, here is no neerenesse of affinitie at all, but as much farnesse as needeth to be.

Hauiug before spoken of the supposed particular cōming of the Saxons foorth of *Asia* and whereof I meane to speak more anon, it followeth to shew what is said of their cōming from *Africa*, and for this I must bring foorth *Occa Scarlensis*, of whō I haue made mention in the foregoing Chapter, where I spake of the appellation or name of the Saxons. This author foorth saith, that because of the exceeding abundance of people in *India*, many were constrained by lot to depart thence to seeke themselues a new habitatiō for that otherwise their countrie would not haue bene sufficient to afford them food. Ouere these were three brethren appointed to bee Princes and Captaines, whose names were **Friso**, **Saxo**, and **Bruno**.

Occa Scarlensis.

A fabulous
narration of
Occa Scarlensis.

These hee saith were entertained in the seruice of *Alexander* King of *Macedonia*, who vsed them in *Asia* for the defence of that which hee had there conquered. But after the death of *Alexander* they sayled towards *Africa* wherein *India* their owne Patria was. Yet willing to full-doe their too-falne lot, In the yeare after the creation of the world, 3670, they came into the *German sea*, and landed in the countrie where before their coming, the Gyants that by King *Brute* were driuen out of *Albion*, had sought to haue habitation, but were by wilde people that inhabited there, chased from thence; and there **Friso** the elder brother with his followers seated themselues, and gaue vnto it the name of Friesland. *Saxo*

the second brother, took vp his dwelling place by the riuer *Albis*, and *Bruno* where he built his burgh of *Brunoſ-wic*, as is aforeſaid in the firſt Chapter, Lo thus hath *Occa* told his tale, which in deed hath as plaine a ſent as a man need to wiſh, to find out a fable by; and yet I feare *Sufridus Petri* hath bin ſo much miſguided by him, as to make war with ſo worthy an author as *Cornelius Tacitus*, and ſundrie others of farre better credit then euer was *Occa*: but now to the fable. *Friſo* and his companie hauing beene by lot conſtrained to ſeek themſelues new habitations, becauſe their countrie could not afford them victualls, came vnto the ſeruice of King *Alexander*, but after his death they ſayled towards *Africa*, wherein *India* their owne Patria was: belike they did this becauſe they had forgotten when firſt they came thence, to bid their friends farewell; and ſo thought good to returne againe to diſcharge this office of curteſie, before they would take a farther iourney: but now hath *Occa* poſed me about the countrie of *India*, which he expreſſely ſaith was in *Africa*, and where in good truth I can find no ſuch countrie, nor yet vnderſtand that euer any part of *Africa* was ſo called, I haue heard of *India* in *Aſia*, which taketh name of the riuer *Indus*, a verie farre way from *Africa*, it being alſo called *India Orientalis* becauſe ſome haue corruptly giuen *America* the name of *India Occidentalis*. But the afore ſaid *Friſo* neuertheleſſe departing with his brethren and followers from a place which neuer was, came into the German ſea, and landed in a countrie from whence the Gyants that King *Brute* had chaſed out of *Albion*, had in ſeeking habitation beene alſo chaſed by the ſauage

Sufridus Petri.

The fable of
Friſo Saxo and
Bruno confu-
red.

uage people that dwelt there, and thus could *Friso*, & his company do more then could the great Gyants, in taking the countrey from the wild men, which had driuen thence those tame Gyants. And as for the name of the citie of *Brunswicke*, the old Saxon Chronicles tell vs that it tooke the same of *Bruno*, the sonne of *Ludolph* Duke of *Saxonia*, who in the yeare of our Lord 861. first began to build it. We haue now seene the comming of our Saxons, together with their friends the Friseans, both from *Africa* and *Macedonia*: and whereas some affirme that they came from *Denmarke*, this may in some sort be true, their name of Saxons being thought as is said before, first to haue beene begun in *Cimbrica Chersonesus*, which of some is accounted a part of *Denmarke*; but the learned and iudiciall Germane authors, do account the Danes to haue had at the first one originall with the Germans, and consequently to haue been a German people, & therefore I shall not need to stand much vpon this point, considering that I do here onely go about to proue, that our ancestors the Saxons were also originally a people of the Germane race.

Brunswicke -
whence it taketh name.

Franciscus Irenicus & others

And as for those that will bring them from the Brittaines, I hold them for as good Archers as he who *Diogenes* did sometime behold to shoot (among others) at a butt with the crosbow, for still when his turne came to shoot, *Diogenes* would runne and set his backe against the marke: and being asked why he did so, made answer, That he did it for his safetie: and the reason was, for that the fellow was sure from hitting the marke, seeing he did neuer hit the butt.

Diogenes his place of safetie.

If the Saxons came first out of *Brittaine* into *Germanie*,

manie, the Brittaines and they were growne to a very great strangeness, when at such time as by the inuitation of king *Vortiger* they returned out of *Germanie* into *Brittaine* againe, for that they neither could vnderstand any one word of each others language, nor yet remember the old acquaintance and countrieship that had bene betweene them.

A quarrell betweene a Hollander and a Frenchman.

I haue heard a tale of a Hollander and a Frenchman that by chance met together on the way as they were trauelling, and falling out, went to buffets; the Hollander was too hard for the Frenchman, and threw him downe, whereat the Frenchman cryed out, *No-ffre-Dame*. The Hollander hearing this, was much moued, and bad beshrew his heart for his folly, in not telling him sooner that hee was of *Rotterdam*, for quoth he, I am of *Rotterdam* my selfe, and thou art my countrey-man, and haddest thou but told me so much before, I had neuer beaten thee. Now if any of these, either the Saxons or the Brittaines, could haue remembred but thus much of their countreyship, as here by a chance the Frenchman vttered, which was straight wayes well and wisely noted by the Hollander, it might also perhaps haue bred some friendship betweene them, but so much could there not then be thought vpon, nor neuer since, vntill as it seemeth it came to some bodies mind in a dreame, that the Saxons were descended from the Brittaines, and so for a dreame I will let it passe.

Thus much may suffice about our ancestors coming from so many sundry places into *Germanie*, and now as touching the time of their comming, there is as great vncertainty, as there is of the places from whence they

they came : for albeit *Occa* aforesaid, can mention the
 yeare 3670. after the creation of the world, which
 he might easily coniecture by the time of the raigne
 of *Alexander* the great, in whose seruice he supposed
 them to haue beene, yet others do make their com-
 ming to haue been about 700. yeares after, others say
 it was in the time of *Tiberius* the Emperor, and others
 can set downe no time at all. So as being left both of
 the place from whence they came, and of the time
 when they came, in all vncertaintie that may be. It
 followeth now to consider of the likelyhood of their
 comming, to wit, whether it be likely that euer any
 such people from any place whatsoever haue come
 into *Germanie*. Well then, they came by sea or by
 land; if by land and from out of *Asia*, which was from
 the East to the West, they could make no lesse iour-
 ney of it and come the nearest way they could, then
 two thousand miles. If from *Macedonia*, which was in
 a manner from the South to the North, it must needs
 be more then one thousand miles, but now to consi-
 der the difficultie of so great a passage in those dayes,
 as the vnknowne wayes, the great woods and wilder-
 nesses, the many riuers, the prouision and carriages
 of necessaries : and last of all the people of so many
 Prouinces as they must passe thorow, who would ne-
 uer admit strangers without wars, to march through
 their countries, seeing they could not but appeare vn-
 to them as a people that came resolu'd to take some
 part of the countrey from them, to make it their
 new dwelling place, and yet notwithstanding all
 this, to passe through so many countries, and to seat
 themselves on the sea coast, on the other side beyond

About the
 Saxons suppo-
 sed comming
 by land, into
 Germanie.

E

them

them all, what man of sence can admit it?

About their
supposed com-
ming into Ger-
many by sea,

Tacitus in
descrip. Germ.

* He should
haue said, that
in Summer it
doth so.

But now if they came by sea (as *Ocea* and such o-
ther as will needs bring them from elsewhere into
Germanie, will rather haue it) then must their sea voy-
age bee also considered of. Being then presupposed
to haue beene out of *Asia*, it must needs haue beene
about by the *North sea*, or else by the *Mediterraneum*
sea, first then if it were by the *North sea*, to wit, from
beyond all *Biarmia* and *Seriefinia*, this sea, how vn-
likely it is to haue beene knowne and frequented such
long time past, we may iudge by that which *Tacitus*
writeth thereof, saying: It is so slow that it is almost
immoueable, and thought of many to be the bounds
which compasse in the whole world: and the reason
of this opinion he saith, was, because the Sunne con-
tinueth so cleare and bright from the setting vnto the
rising, that it darkeneth the starres, * and some are
persuaded that the sound of the Sunne is there heard,
as he riseth out of the sea: and that the beames of his
head are there scene, as also many shapes of Gods,
and that there was the end of nature and of the world,
by which fabulous conceit, (which *Tacitus* reporteth
as the opinion of other men) it easily appeareth how
vtterly vnknowne this sea and passage, in those times
was. But our countreymen that in this age of ours
haue discovered it, doe make another description
thereof, and tell vs of heapes of yce like mountaines,
floting vp and downe that most dangerous sea, and
how sometimes the ships are hemmed in and com-
passed about, with these ycie moueable hills, whereof
Tacitus can tell vs nothing, which is also an argu-
ment of such ages ignorance of this *Ocean*: but how
peril

perillous indeed it is, our owne countrey men can best testifie, by the lamentable losse of Sir *Hugh Willoughbie*, and all the men in his two ships, who in the first attempt of the discoverie therof, were in the moneth of *October* in the yeare of our Lord 1553. frozen to death, in the haven called *Arzina* in *Lapland*. And now for all this, if any will haue our ancestors to haue had such wonderfull strange fortune, as to haue escaped these and other sea dangers, then might they lastly haue passed Southerly, downe betweene *Norway* and *Scotland*, and so come into the *Germane Ocean*.

R. Hakluyt in
the English
Nauigations.

But if by the way of *Mare Magiore*, and so downe through *Helespont*, into the *Mediterraneum* sea, by which sea the supposed commers from *Macedonia* might also take their course, then passing all the length of the *Mediterraneu* sea, they must haue come to the straight of *Gibraltar*, and haue passed it, and then haue coasted about the Westerne & Northern sides of *Spaine*, and in fine through our narrow seas haue come (as is aforesaid) into the *Germane Ocean*, and so haue arriued in some maritime part of *Germany*. Of both these courses, the latter (if any of both might bee held likely) must needs in all mens iudgement seeme the likelier, because the other is so farre about by the North, so extreame cold, and hath longest remained vndiscovered.

Now what great difficulties their so farre coming by sea must needs carry with it, bee it by the one way, be it by the other, will well appeare when they are rightly considered, to make the iourney more unlikely to haue bin by water, then it hath bin

Sea compasse
when first in-
uented.

Ab. Ortelius.

Sea compasse
by some of Bru-
ges brought to
32. winds.

Voyage of the
ships of king
Hiram.

India sometime
called Ophir.

shewed to haue been by land: for where in such long foregoing seasons was there such knowledge in the art of Nauigation, seeing the vse of the Sea compas, and right skill of sayling was not then knowne? the first vse of the compasse being as *Francisco Lopes de Gomara* saith, found out by an Italian (whose name as some say was *Flauio*) now 300. yeares past, the which Italian was of *Malphi* not farre from *Naples*. And as *Ortelius* saith, albeit this Italian found out the vse of the compasse, yet was it vsed but for eight winds, vntill by some of *Bruges* in *Flanders*, it was afterward brought vnto thirty and two. Such then as in old foregoing seasons vsed to make sea-voyages, were faine to passe in small vessels, all along by the shore sides, and within the sight of land, being often forced to lye attending at the sea ports and creeks, for conuenient winds and tydes: and this manner of seafaring was the cause, that the ships which *Hiram* king of *Tyrus* sent with his sea-men and the seruants of king *Salamon*, for gold of *Ophir*, were three yeares on their voyage. They passed downe the *Red sea*, & so vp Eastward all along the land coast vnto *India*, which was heretofore as saith *Iosephus* (in the second Chapter of his eight booke of the antiquities of the Iewes) called *Ophir*.

Hethat shall then consider of this voyage, downe *Mare Rubrum* vnto *India*, or the gold-land of *Ophir*, and of the voyage of our ancestors downe *Mare Magiore*, through *Helespont* into the *Midland sea*, or for more nearnesse to take it from *Macedonia*, as some wil haue it, vnto that maritime part of *Germanie* where they are said to haue seated themselves, shall find no
great

great difference in the greatnes of the distances. And seeing the ships of *Hiram*, which may be accounted to haue gone their voyage in a yeare and a halfe, and in like space to haue returned; may be thought by former trade to haue been thereunto accustomed; much longer time for such an extraordinarie and vnacquainted voyage of our Ancestors, with a farre greater number of small vessels, for the transport of so manie people, both men and women (as were to goe seeke themselues a new habitation) and much more store of necessarie prouision, must needs be required, then for that of the others.

It is further to be noted, that at the straight aforesaid there are two mightie mountaines, the one in *Andaluzia*, which is called *Gibraltar*, whereof the straight taketh name: the other in *Mauritania*, and called *Abyla*, the which two mountaines were heretofore called the two Pillers of *Hercules*; Pillars of Hercules. and here all Antiquitie was wont to reckon the last Western limit of the world. And neither *Hercules* himselfe who nauigated through the *Mediterraneanum sea*, euen vnto that place, (and of whom for that cause the two hills had that appellation) nor any other, durst euer passe further, and therefore it was a custome among Saylers ariuing safely at the Ile of *Gades*, which is at the point of the said straight, to pay their vows by offering sacrifice of thanksgiuing in the Temple of *Hercules*, for their safe arriual to that most remote place of the earth. Temple of Hercules.

True it is, that before the time of *Ptolemy*, the Iles of the *Canaries* called them the *Fortunate Ilands*, which Fortunate Ilands, lie without the straights but downeward to the south,

were discovered: but seeing no man durst go without the straight either about discoveries or ought else; we may rather thinke, yea and that with good reason and probabilitie, that they were discovered by some Fishermen that might easily from the coast of *Africa* ouer against them, find them out, seeing they lie so neere vnto the said coast.

And yet notwithstanding what hath here been said, our supposed Ancestors that in those dayes could neither be good Cosmographers, nor skilfull Navigators, must yet bee thought first to haue passed the whole length of the *Mediterranean* sea from the East to the West, & quite to haue put downe *Hercules*, by aduēturing to passefoorth at the straight asorenamed: and much more by passing all the west coast of *Spaine* and *Portugal*, from the South to the North; as also the cape of *finis terre*: and then to bend their course to the North-east, and so through our chanel, as hath bin said, to come into these maritime parts of *Germanie* & yet to receiue such iniurie that all Antiquitie should silence so braue and aduenterous a iourney as so many difficulties (as haue bin recited) must needs make it to be their hap hath surely beene exceeding hard.

But admitting for all this that they came by sea, by what way so euer, and missing in their iourney of many other places to make their habitation in, arriued lastly in some maritime place of *Germanie* or *Cimbria* *Chersonesus*, how is it like that so populous & euer-warlike a people as the Germans, such as alwayes were apt to enlarge their owne limits, and to inuade many other potent countries, would admit strangers to inuade theirs, & to dispossesse them of a good part thereof

thereof. And if any man should thinke that those parts of *Germanie* were not then peopled, hee is deceiued, for the learned *Genebrard* saith, that in long time past, people did more couet to inhabit towards the sea coasts then farre within the land: and this in reason is most likely so to haue beene, because they therby might come to enioy the commodities of the sea, as wel as those of the land: and therefore they came not vnto an vnpeopled place, and so could not attaine to any such especiall habitation, without fighting for it; but must be sure to be a long time in warre before they could be left vnto quiet possession; and such warres, and vpon such an occasion (as is an inuasion made by strangers) could neuer be cleane rooted out of the memorie of posteritie.

Sea costs more
of old time in-
habited then
the inlande.

Moreouer vulger tradition would haue reckoned them strangers, their language also would haue been altogether different; and lightly some of the places which they came to possesse, they would haue nominated according to places in the country where they had had their old habitation; as such as come from farre to haue new residences else where, are commonly wont to do. Yea, and that which is more, their Idols and Pagan rites and religion would haue beene different from the other Germans, whereof it is like one or other would haue kept memory, but their Idols are knowne to haue bin *Tuisco, Thor, woden, Friga, Seater*, and such others as had the other Germans, *Danes*, and *Swedens* (all antiently one nation) whereof more shall be spoken in the next Chapter.

Thus much may suffice to shew the vnlikelihood or rather impossibilitie of the supposed comming of

Tacitus in his
descript. of
German.

our Saxon ancestors from elsewhere into *Germanie*.

And now will I retorne vnto *Cornelius Tacitus* a most credit-worthy writer, to see what his iudgement is of their being or not being originally Germans, seeing it is in this case very allowable. he hauing so long ago so diligently labored to be well acquainted both with the countrey and people of *Germanie*.

His iudgement then (as may appeare by his owne words here set down) is, that the Germans are home-bred, and the naturall people of their countrey, and not mixed with others, comming from other places; for that such as in former times did seeke new habitations, did come by sea and not by land, and their huge and spacious Ocean being as (saith he) I may terme it, different from ours, is seldome nauigated by our men, for besides the perill of such a rough and vnknowne sea, who vnlesse *Germany* were his natieue soile, would leaue *Asia, Africa, or Italie*, to go plant himselfe there: the countrey of it selfe beeing rude, and the aire vnpleasant, &c. The same author within some few lines after, declareth his iudgement againe, saying thus. I am of opinion with them that thinke the people of *Germanie* not altered and changed by ioyning with other nations, but haue continued their owne true and pure nation like vnto none but themselues.

And this surely of this worthy author was verie iudicially spoken, after that himselfe (not being content to take reports by retaille) had made most diligent & curious enquire, to be best thereof informed. And indeed after all examinations of diuers opinions of the Saxons name and originall, I find that diuers learned Germans of our time do plainly say, that there is no other

Iohannes Pomarius and others.

other account to be made of the Saxons then of the other people of the Germane nation, and with them in this opinion (as is noted before) the great antiquarie and excellently learned *Iustus Lipsius* doth fully concurre.

Neither is it of moment to thinke our ancestors came out of *Asia*, because *Ptolemey* giueth the name of *Safones* to a people inhabiting in *Scythia*, not farre from the mountains of *Imaus*; for if nearnesse of name were a sufficient argument, then might the *Suebi* a most antient people also of *Germanie*, be said to be descended from the *Suebi* of this aforesaid very part of *Asia*, seeing they and those of *Germanie* are noted by *Ptolemey* without the difference of any one letter, and yet is his orthographie different (by so much as it is) betweene the *Saxones* he noteth for a people of *Germanie*, and his *Safones* of *Asia*. And so might in like manner the *Samnites* which he placeth in *Gallia*, be of the *Samnites* or *Sanmites* in *Scythia*. And it may so be said of sundry the like; yea some peradventure might imagine all the *Germanes* (because of some nearnesse of name) to bee descended from the *Garamantes* of the inferior *Libia* in *Africa*.

It is seldome or neuer seene (as before I haue noted) that strangers do call either other people or other places as the people inhabiting such different places, do call themselves: and daily experience doth witnes this, euen in such as are the nearest neighbors one to another, as for example, the Germans albeit they border vpon the Italians; do not vulgarly so call them, nor yet their country *Italy*; but do term the *Welshers* & their country *Welshland*. He that we cal a French

No natio doth
call one ano-
ther as each
calleth it selfe.

man, calleth himselfe François, He that we call a Spaniard calleth himselfe Espannol. He that wee call a Welshman, calleth himselfe Cymbro, and contrariwise none of all these do call vs as we call our selues, nor none of them like other. For a Frenchman calleth an Englishman Anglois, the Spaniard calleth him Ingles, and the Welshman calleth him Saison: and therefore there is no doubt to be made, but *Ptolemy* and other Writers haue much varied from the very right appellation both of people and places; and the more, by how much more they liued in distance from them; all which may surely argue the ground to be most vn sure, of deriuing people of one part of the world through shew of nearnesse of name, from the inhabitants of another part thereof, and those also very farre each from other.

Hauiug now as I trust giuen the Reader sufficient satisfaction in this matter, & left him to beleue that our Saxon ancestors were meerly and originally a people of *Germanie*, it followeth then to shew what an highly renowned and most honorable nation the Germanes haue alwayes beene, that thereby it may consequently appeare how honourable it is for Englishmen to be from them descended. For manifestation whereof I will first set downe, what things proper vnto them, doe especially make them a most noble Nation in the sight of all the world, and then will I shew the reports and testimonies which antient authors of other Nations do giue them.

The first therfore and most memorable, & worthy of most renowne and glorie, is, that they haue beene the onely and euer possessors of their countrey, to wit,

Why the Germanes are a most noble Nation.

I.

wit, the first people that euer inhabited it, no antiquitie beeing able to tell vs that euer any people haue dwelt in *Germany* saue only the Germans themselues, who yet vnto this day do there hold their habitation.

Germans the continual possessors of *Germanie*.

Secondly, they were neuer subdued by any, for albeit that the Romans with exceeding great cost, losse and long trouble, might come to be the commanders of some part thereof; yet of the whole neuer, as of *Gallia*, *Spaine*, & many other countries else, they were.

2.

Germans neuer subdued by any.

Thirdly, they haue euer kept themselues vnmixed with forraine people, and their language without mixing it with any forraine tongue.

3.

Germans nor their language mixed.

In all which three points of greatest nationall honour, I doubt whether any people else in the world can challenge to haue equalitie with them.

And for their further honor it is to be considered, that they haue not only bin the euer keepers of their owne countrey, meane while so many other nations of the world haue beene transposed and forced to flie from one region to another, and subiected to the irrecoverable losse of their nationall names, languages and habitations, but many most warlike troops haue gone out of *Germanie*, and taken possession in all the best countries of *Europe*, where their offspring euen to this day remaineth. As first for example sake to begin with the Saxons the ancestors of our noble English nation, who came and tooke possession of *Lotharinga* the best part of *Brittaine*, and lest vnto it the name of *England*, which vnto this day, with daily encrease of honour, it still enioyeth.

Englishmen issued from the Germans.

The Francks in like manner a people of *Germanie*, much about the time that our Saxon ancestors came

Frenchmen
first issued from
the Germanes.

into *Brittaine*) entred into *Gallia*, vnder their Duke or king called *Faramond*, and of these Frankes, it came afterward to be called France, and the people Frenchmen now of vs Frenchmen, (as elsewhere hath bene touched) and to these the antient Gauls were forced to giue place, and glad in the end to ioyne in amitie with them, wherby of two nations, they became one, and do now remaine knowne to the world vnder the name of Frenchmen.

The people of
Lombardie issued
from the
Germanes,
Crantzius li. 2.

The Longobardes in like sort being a people of the Northerne part of *Germanie*, by occasion of an extraordinarie famine in the time of *Snio* king of *Denmarke*, as *Crantzius* testifieth, (through the counsell and aduice that was giuen by a woman) were by lot sent forth of the countrey, about the yeare of our Lord 384. and at the last attained vnto the possession of the best part of all *Italy*, which after them doth yet retaine the name of *Lombardy*.

Nobilitie of
Spaine issued
from the
Gothes.

The Goths and the Vandalles, being also a people of the septentrionall parts of *Germanie*, did not onely display their banners, and made themselues to be dreaded in *Italy*, but in *Africa* also, and comming into *Spaine*, did there establish the successiue seats of many kings: and from the bloud & descent of the said Goths, both the king himselfe, and many of the greatest nobilitie at this present in all Spaine, are descended, and the surnames of *Guzman*, *Manryc*, *Mendoza*, *Albuquerque*, and *Enriques*, with sundry other of Germane sounnd and signification do accordingly argue the originall of such families. Yea the names of *Catalonia*, which rightly should be *Gotholonia*, and *Andaluzia*, which is otherwise *Vandaluzia*, Prouinces taking appellation

apellation of the *Gothes* and *Vandalies* doe hereunto also yeeld prooffe.

The Normanes likewise, comming from the northern parts antiently of *Germanie*, obtained in *France* the possession of *Newstria*, which of them tooke afterward the name of *Normandie*, from whence some of them not long after came into *England*, but of this because it more concerneth vs then the others, more shall be spoken in the sixt Chapter, and therefore the lesse in this place. Thus haue we here seene the Germans leaue places vnto their posteritie to inhabit in, in *Italy*, *Spaine*, *France*, and *Brittaine* where vnto this day they remaine, as the true witnesses of the great actions of their most victorious and noble ancestors. Let vs now see by the report of antient Authors, and such as were strangers vnto them, of what honour esteeme and worthinesse they were in the sight of the world, in those their elder yeares.

Normannes
issued from the
Germans.

Testimonies of
antient Au-
thors of the
worthines of
the Germans.

Aristotle saith, that the Germans vsed to take their new borne children and to diue them in riuers, as well to make triall of their strength, as to begin to enure them vnto hardnesse, which thing *Gallen* also witnesseth, and therefore *Claudian*, saith:

polis. lib. 8.

Gallen.
Claudian.

Nascētes explorat gurgite Rhēnus, that is, The stream of the *Rhene* doth try the new borne babes, & they are mistaken that report this custome of putting little children in water, to haue beene to descerne the base born from the legitimate, for the Germāns of all other nations had least cause to seeke any such way of triall, adultrie being very rarely found among them, but it only was, as is aforesaid, to enure them to hardnes, & to endure the water betimes, for that (as a thing verie

*Dion.
Herodote.
Cesar.*

Seneca.

necessarie for souldiers) they were in their tender yeares taught to swim, whereby in time they were able as both *Dion* and *Herodote* doe report, euen armed to swim ouer riuers: and *Cesar* saith that this nation did endure hardnesse, euen from their tender yeares, *Seneca* also saith that they taught their little boyes to mannage the pike, hauing small lauelings made for them of purpose: and they did vse to lay their children among their armour in the Campe, it being a sport vnto the infants to see the glittering of the armour, &c. Moreouer the said Author censureth them to take their onely delight in bearing armes, as being thereto borne and thereto brought vp.

*Tacitus in de-
script. Ger.*

Julian.

*Dionysius.
Arrianus.*

By the report
of *Seneca*, in
lib. de ira: no
nation more
courageous
then the Ger-
man.

Cesar biting at them, calleth them a periured and dissembling people, but who can expect better then a bad report at his enemies hand, his ambition was more daunted in the medling with them, then with any other nation, whatsoeuer, and that his calumniating them may the more appeare to bee of malice, one of his owne nation who liued among them and knew their conditions better then he, doth report of them the cleane contrarie, saying, that they were without fraud and subtiltie, yea one of *Cesars* owne successors in the Romane Empire, saith plainly, that he had learned by experience, that this people could not flatter, but conuersed simply and plainly with all other nations.

Dionysius and *Arrianus* doe call them a martiall and a warlike people. And *Seneca* doth exceedingly praise them, not letting to say that there is no nation more couragious then the German, none more ready to giue the onset on the enemy then they, they being

being a people naturally giuen to warre.

Iosephus saith, that when the Emperour *Caius Caligula* was murthered by *Chereas* and others, the first that got knowledge thereof were the Germans, a troope of men chosen out of the Dutch nation to be the Emperors gard, whereby is to be noted what great trust and confidence was reposed in that nation, when Princes so long agoe (as both in Italy France and other places they haue since continued) did chuse them for the men to whom they committed the safetie and conseruation of their owne persons.

In lib. 29. de antiq. Iude.
Princes anti-
ently garded
by Germans.

And *Chereas* aforesaid hauing killed his Prince, was by the said Princes gard of Germans, presently killed himselfe. *Iosephus* also writeth that at the buriall of *Herod Ascalonite* first followed his owne seruants, then the Tharxes, then the Germans, and after the Germans the Gaules, &c. And in cōmendation of the worthines of the Germans, in another place he saith thus. They are big and strong of bodie, and vsed to stand in the fore-front of the battell, and to receiue the first encounter of the enemy, for their presence where they were, brought good-speed and furtherance. And of such resolution they shewed themselves, that *Appian* reporteth them to be the contempters of death, which he said to proceed, of a conceiued hope of returning to life againe. Yet seemeth not the resolutions in affaires of waight to bee done without aduisement, for *Tacitus* saith of them that they deliberate when they cannot dissemble, and resolve when they cannot erre, and because this Author is better acquainted with their antient carriage then any other, I must therefore make him a more ample

Libro 17. de Anti. Iudeor.

Appianus.

X X

witnesse of their worthinesse, albeit it were euen in such an age as they could be reputed no other then barbarous, seeing they then wanted the knowledge of letters, and consequently of right ciuillitie and yet taking them as they were, thus of them hee speaketh.

Tacitus in descr.

Germ.

Germans vsed
to goe singing
to the warres.

They goe singing to the warres, and haue certaine verses by singing of which they encourage themselves. The women do carrie such necessarie things as serue for the preparation of their husbands and childrens nourishment. VWhen they come to ioyne battell, it is a dishonour, to their Prince to be ouercome in valour, and to his followers not to goe so farre in prowesse as their Prince. To returne aliue from that battell in which his Prince is slaine is a perpetuall reproach and infamie, it being the most principall point of their oath to defend and maintaine him, and to ascribe their owne exploits to his glory and honor. Princes do fight for victorie, and their followers for the Prince. They go when they are hurt to their mothers and wiues, who ouer-ueiw sucke and dresse their wounds carrie them meat, and incourage them to stand to it: yea it is reported that some battels being euen readie to bee lost, haue beene by the womens earnest prayers, exposing their bodies to the danger, and by shewing how neere at hand their captiuitie was, recouered againe.

The old Germans obliged
themselves by
oath to defend
their Prince.

If any in battell doe lose his shield it is reputed the greatest offence and disgrace, and many which in battell haue saued themselves by flight, haue afterward for the verie shame thereof hanged themselves. And here hence may haue proceeded that which S.

Clement

Clement and *Eusebius* write, that many of the Germans did subdue gluttonie with an halter. But to returne againe to *Tacitus*, and for an vpsot in praise of the noble Germans admirable courage, let vs heare him say, That the Romans were two hundred and ten yeares about the conquering of *Germanie*, * in which time there were many losses on both parts, but neither the Samnites, nor the Carthaginians, nor the Spaniards, nor the Gaules, nor the Parthians, so often troubled them. And therefore was it truly reported of the Germans, that there was neuer any that medled with them, that repented it not. Yea so great was the deserued glorie and renowne of their valour, that other Nations, to wit, the Treueri and the Neruij, did ambitiously seeme to haue their beginning from the Germanes, as though (saith *Tacitus*) by this glorie of bloud, they should be vnlike and differ in cowardlines from the Gaules.

* And yet conquered it not neither.

And now touching their honestie of life, a rare thing among Pagan people (for such they then were) *Cesar* himselfe reporteth, that the youth of *Germanie* were not giuen to the lusts of the flesh: the Germans accounting it a thing most beastly to haue the companie of any woman before shee came to the age of twenty yeares. And *Tacitus* shewing their great continencie saith, that Matrimonie is seuerely observed among them, and that of all barbarous people, they onely did content themselues one man with one woman, except some very few which not for vnruely lust, but for their Nobilitie sake were sued vnto, for sundry marriages. Adulterie is seldome committed in so populous a nation, & the punishment for it in-

The old Germans of all other people contented themselves one man with one woman.

G

tinently

continently inflicted at the best liking of the husband,
 &c. It is very commendable among them that onely
 virgins do marry, and that onely once, and the man
 the like, contracting thus with the hope and desire of
 one wife, &c. No man laugheth at vices. Good man-
 ners are of greater authoritie and force among them,
 then else where good lawes. A rare commendation
 surely of such a people as the Germans then were: I
 omit sundry other things very praise-worthy among
 them, and especially their most free and bountifull
 hospitalitie, the like whereof was no where else to be
 found.

Good man-
 ners of what
 force among
 the Germans.

Hospitality no
 where like to
 that of the
 Germans.

Loe here the testimony of sundry antient and ap-
 proued authors, of this most antient honorable and
 wide renowned people, the true and most worthy an-
 cestors of Englishmen, who in those former ages not
 being to be otherwise accounted of, but as vnciuill
 and barbarous, when euen at the hands of meere
 strangers they required so great praise, there inciuility
 appeareth to haue been such that it might haue giuen
 great example of ciuilitie to all the rest of the barba-
 rous nations of the world beside. And whereas *Ta-*
citus in some things, describing the rudenesse of the
 people (which is not to be maruelled at, considering
 their want of learning) doth also shew the countrey
 to lye in a manner wast, vnpleasent, vnmanured, wild,
 woodie, and sterill, and not replenished with faire &
 beautifull buildings, as the greatest part of the world
 was not in those dayes, the change of all this in the
 since-succeeding ages hath growne to be maruellous
 great: for long before these our latter ages the coun-
 try hath been brought to be very fertill, the ground
 for,

Germanie de-
 scribed as it
 was of old
 time.

for tillage in some places of the East parts thereof being so spacious and so great, that the husbandman going forward with his plough in the morning, doth neuer returne backe againe till it be mid-day: so making in his whole daies worke, but two plowed furrowes; one in his going forward, the other in his returning backe.

Two plowed
furrowes a
whole dayes
worke in Ger-
manie.

It yeeldeth also great store of good wine, and is replenished with numbers of most faire and flourishing cities. The mynes (whereof *Tacitus* seemed doubtfull) do deliuer gold, siluer, copper, and all other metalls: yea the riuers do yeeld gold, in the sand on their shore sides. And as touching the knowledge of the people, what learning or skill is there among men that they exceed not in? It is a meere imaginarie supposall, to thinke that the temperature of the aire of any region doth make the inhabitants more or lesse learned or ingenious, and such as so persuade themselves are therein vndoubtfully deceiued. I do confesse that certaine nations haue certaine vertues & vices more apparantly proper to the then to others, but this is not to be vnderstood otherwise to proceed, then of some successiue or heritable custom remaining among them, the case concerning learning and science being far different: for where was there euer more learning and science the in *Greece*, & where is there now in the world more barbarisme? What most excellently learned men & great Doctours of the Church, hath *Africa* brought forth, as *Tertullian*, *Optatus*, *Lactantius*, *S. Cyprian*, and Saint *Augustine*? and with what learned men is *Africa* in our time acquainted? Contrariwise in the flourishing dayes of the Romanes, how vtterly with-

People not ingenious according to their country aire.

out the knowledge of letters, sciences and arts, were the Germans; and how do the Germans now a dayes flourish in all learning and cunning. As in the well-speaking science of *Rhetoricke*: The truth-trying *Logicke*: The perfect *Arithmatike*: The righteous *Geometrie*: The high reaching *Astronomie*: and the health-restoring *Physicke*: with all other most profound learning and excellent sciences. And in the knowledge of the Emperiall lawes, the Germans may rightly challenge the first place.

A heauen of
siluer.

Sundry most rare inuentions haue had their originall and birth among them. Whereof the noble Art of Printing, and the vse of Artillerie, are of most note. In handie workes they haue done most admirable things, such for example as was the heauen of siluer, which by *Ferdinand* the Emperour, was sent vnto *Soliman* the great Turke, wherein all the planets had their seuerall courses, where the one *Sphere* mooued swiftly and the other slowly: where the Sunne held his ordinarie course through the *Zodiac*, where the Moone at her due seasons appeared in her newnesse, fulnesse, increasing, and decreasing, according to her iust course. This peece of worke was borne by twelue men, set in frame & vnframed againe in the presence of the Emperour, by him that had made it: who also made a booke containing the manner how to keepe the same in due order: and of this most rare and wonderfull peece of work, *Iouius*, *Sabellicus*, and the French Poet *Bartas*, do make mention.

An Eagle of
wood made to
flye.

Moreouer by a German named *Ioannes de Montenegro*, vulgarly *Coningsberg*, was an eagle made of wood, with such wonderfull art, that flying out of the

the hand of the maker thereof, it flew after the Emperour a long way, euen vnto the gate of the Citie of *Norinberg*. What would *Tacitus* now say, if hee were alieue, and did behold so great an alteration and change in this people? both in learning and cunning; but most of all to see the Seat of the Romane Emperour placed in *Germanie* and the Emperour himselfe to be a Germane, yea the Imperiall dignitie (the greatest temporall state of the world) to haue continued in that nation and race, these 800. yeares, *Charles the Great* that first thereunto brought it, being a German by birth and descent: borne at *Engelheym* two Dutch miles from *Magunce*, and speaking the German tongue, as his owne proper language.

Seat of the
Emperour in
Germanie.

True it is, that as all nations haue their imperfections so haue the Germans theirs, and that of an old and ill continued custome, for *Tacitus* forgetteth not to note vnto vs, that they thought it no dishonour to drinke day and night: and yet was it in those dayes the lesse maruell, seeing *Plinie* complaineth that drunkenness raigned thorowout the world. And strange it is that *Athenaeus* reckoning vp the nations giuen to that vice, omitteth the Germans; whereby it may be supposed that he accounted them sober in respect of the Grecians and others. This antient and habited vice is among them of late yeares much decreased, but in truth they haue had good leasure long since wholly to haue left it, though in great likelihood, their bordering neighbours the Italians and Frenchmen, haue not in their hearts greatly wished they should.

Plinius.

Athenaeus.

Drunkennesse
beginning to
bee well left
among the
Germans.

Thus hauing briefly shewed both that our an-

cestors the Saxons were a people of *Germanie*; as also the honour as well antiently as modernely of that great and noble nation, equall in honor to the chiefe, if not before all nations else of the world (the points rightly considered and to be seene in them that most truly declare the honour of nations) our noble English nation, doubtlesse from them descended, shall not need in all inuolued obscuritie and vncertaintie, else where to seeke there Original (only for the desire offarre fetching it) being from no where able to deriue it more cleere, nor no way more honourable.



OF

OF THE ANTIENT MANNER OF LIVING OF OVR SAXON ANCESTORS.

Of the Idols they adored while they were Pagans: and how they grew to bee of greatest name and habitation of any other people of *Germanie*.

The third Chapter.



Having treated in the fore-going Chapters of the originall, the name, and the habitations of the old Saxons, it is requisite that I now speake of the customes and rites which they obserued, as also of the reputation and greatnesse they haue growne vnto in their countrey of *Germanie*. Partly gathered out of the writings of sundry learned Germane authors: partly out of old books and records in the Teutonick tongue, and supplied by obseruation of sundry things, which long tradition hath reserved in their posterity.

First then as touching their antient condition and manner of life. They were a people very actiue & industrious, vtterly detesting idlenesse and sloth, stil seeking by warres to enlarge the bounds of their owne territories: fierce against their enemies, but cōuersing together among themselues in great loue & friendlinesse, an especiall cause of the augmentation of their prosperitie. They had (as elsewhere I haue noted) before the time of Christ, long and great warres with the Danes, & especially about the couñtry of *Cimbrica Gheronesus*, which the Danes vsurped from them, and

Ancestors of
Englishmen
described.

Our Ancestors
delighted in
warre and
hunting.

albeit they were not then equall vnto them either in force or fortune, they did neuerthelesse so dispose of their vttermost abilitie, that euen by meere valour and maine force of armes they attained vnto their desired habitation and repose. And when it so fell out that they had no warres, then was their greatest exercise and delight in hunting.

Description of
our Ancestors.

They were ordinarily tall of bodie, verie faire of complexion, free liberall & cheerefull of mind, and in deportment, of a comely and seemely carriage. They wore long haire euen vnto their shoulders: and it was ordained among them that a man might not cut the haire of his beard, vntill such time as hee had either slaine an enemy of his countrie in the field, or at the least taken his armes from him. The men wore coates with side skirts all garded or bordered about, and the better sort had their borders beautified with pearle; the others with sundrie colours; and so in like manner had the women: some say their apparel was of linnen, but I do not find it generally so to haue bin: both men and women did vse to weare cloakes and their shooes piked and bowed with sharpe points vp before.

M. Varmanicus.

They vsed long speares, and also holbards. Their sheildes were short, and hee that hapned to lose his sheild in battell was barred and kept from being present at the sacrifices vnto their Idols, and many for the verie shame and anguish thereof destroyed themselves. The crasbow they had in great vse and that in warre. Their swords were broad and bowing, somewhat according to the fashion of a sicke, as before in the first chapter I haue already shewed, they also vsed to carrie, hatchets, which they called bills & whereof

Weapons of
the old Saxons

we

we yet retaine the name of bill, but they had short
 steeles, and these they could throw very forcibly and
 right, both at their enemies in warre, and at wilde
 beasts in hunting: and they alwayes kept their wea-
 pons very faire and cleane.

Iohannes Po-
 marius.

Four degrees of people they accounted to bee
 among themselues; the first were **Edel**, that is to say
 noble or gentle: the second were **Fri-leod**, that is,
 free people, to wit, free borne, and of free parents: the
 third were **Fri-gelaten**, that is to say, letten-free, or
 manumysed: and the fourth were **Eagen**, that is,
 owne, or proper, to wit, bond, and each of these sorts
 by his ordinary custome did commonly marry in his
 own degree. But if any, of any the inferior degrees did
 through his vertues deserue wel, or by honest industry
 attaine vnto riches, enabling himselfe thereby to as-
 sist the cōmonwealth, he was then aduanced higher.

Iohannes Po-
 marius.

They suffered not their lands to descend to the el-
 dest sonne onely, but vnto all their male children, and
 this custome the Saxons that afterward came into
 Brittain, did there also obserue; whereof there yet re-
 maineth memory in the prouince of Kent, in the cu-
 stome now corruptly termed **Gauelkind**, but should
 be according as antiently it was, **Giue all kind**,
 which is as much to say, as giue each child his part.

Custome of
 Gauelkind.

The children were commonly nursed by their owne
 mothers, and it was accounted a great shame for a
 mother to put her child forth to nurse, vnlesse it
 were vpon some necessity: they holding it among the
 for a generall rule, that the child by sucking a strange
 nurse, would rather encline vnto the nature of her,
 then vnto the nature of the owne father or mother.

Mothers the
 most naturall
 nurses to their
 owne children.

If either wife or maid were found in dishonestie, her clothes were cut off round about her, beneath the girdlestead; and she was whipped and turned out, to be derided of the people. *S. Boniface* an Englishman, and Archbishop of *Magunze*, in an epistle which he wrote vnto *Ethelbald* king of *Mercia* (wherein he reproveth him for his vncleane life) declareth the punishment for such offences, to haue beene among the old pagan Saxons, farre more seuerer then is here set downe.

They began their important busines according to the course of the Moone, to wit, with the increase and not with the wane. They did count time by the nights wherof we yet retaine our saying of *sennight & fortnight*, for seuen nights and fourteene nights, more vsually yet so speaking, then saying seuen dayes, or fourteene dayes. The ages of their owne liues they alwayes counted by Winters; and the reason why they vsed this, seemeth to haue bin because they had ouerpassed so many seasons of cold & sharp weather. And by Winters they also counted their termes of yeares.

They vsed to engraue vpon certaine squared sticks about a foot in length, or shorter or longer as they pleased, the courses of the Moones of the whole yeare whereby they could alwayes certainly tell when the new Moons, full Moons, and changes should happen, as also their festiual daies; and such a carued stick they called an *Al mon aght*; that is to say, *Al-mon heed*, to wit, the regard or obseruation of all the moones, and here hence is deriued the name of *Almanac*.

For the twelue moneths of the yeare they had such names, as the nature of their seasons did aptest require; for the names which wee now call them by

Ages counted
by Winters.

The significa-
tion of Alma-
nac.

Our old names
of the twelue
moneths of
the yeare,

by, we haue in after-time borrowed from the French and Latin, they hauing bin vnto our ancestors wholly vnknowne.

The moneth which we now call *January*, they called **Wolf-monat**, to wit, **Wolf-moneth**, because people are wont alwayes in that moneth to bee in more danger to be deuoured of *Wolues*, then in any season else of the yeare; for that through the extremitie of cold and snow, those rauenous creatures could not find of other beasts sufficient to feed vpon.

They called *February* **Sprout-kele**, by kele meaning the kele-wurt which we now call the colewurt, **pot-wurt** in time long past that our ancestors vsed, and the broth made therewith, was there of also called kele: for before we borrowed from the French the name of *potage*, and the name of *herbe*, the one in our owne language was called **kele**, and the other **wurt**, and as this **kele-wurt** or *potage-herbe* was the chiefe winter-wurt for the sustenance of the husbandman, so was it the first hearbe that in this moneth began to yeeld out wholesome yong sprouts, & consequently gaue therunto the name of **Sprout kele**. This herbe was not onely of our old ancestors held to be very good, both for sustenance and health, but the antient *Romans* had also such an opinion thereof, that during the 600. yeares that *Rome* was without Phisitians, the people vsed to plant great store of these wurts, which they accounted both meat and medicine: for as they did eat the wurt for sustenance, so did they drinke the water wherein it was boyled, as a thing soueraigne in all kinds of sicknesses.

The moneth of *March* they called **Lenct-monat**.

Length-
moneth.

that is, according to our now orthography, **Length-moneth**, because the dayes did then first begin in length to exceed the nights. And this moneth being by our ancestors so called when they receiued Christianity, and consequently therewith the ancient Christian custome of fasting, they called this chiefe season of fasting, the fast of **Lent**, because of the **Lent-monat**, whereon the most part of the time of this fasting alwayes fell, and hereof it cometh that we now call it **Lent**, it being rather the fast of **Lent**, though the former name of **Lent monat** be long since lost, and the name of *March*, borrowed in stead thereof.

Oster moneth.

They called *April* by the name of **Oster monat**. Some thinke of a Goddesse called *Goster*, whereof I see no great reason, for if it tooke appellation of such a Goddesse (a supposed causer of the Easterly winds) it seemeth to haue been somewhat by some miswritten, and should rightly be *Oster* and not *Goster*. The winds indeed by ancient obseruation, were found in this moneth most commonly to blow from the East, and East in the Teutonicke is *Ost*, and **Ost-end**, which rightly in English is *East-end*, hath that name for the Easterne situation thereof, as to the ships it appeareth which through the narrow seas doe come from the West. So as our name of the feast of **Easter**, may be as much to say as the feast of **Oster**, being yet at this present in *Saxonie* called **Ostern**, which cometh of **Oster monat**, their and our old name of *April*.

Trimilki.

The pleasant moneth of *May*, they termed by the name of **Trimilki**, because in that moneth they began to milke their kine three times in the day.

Wexl-moneth.

Vnto *June* they gaue the name of **Weyd monat**, because

because their beasts did then weyd in the meddowes that is to say goe to feed there, and hereof a medow is also in the Tutionicke called a weyd, and of **weyd** we yet retaine our word **wade**, which we vnderstand of going through watrie places, such as medowes are wont to be.

Iuly was of them called **Heu-monat** or **Hey-**^{Hey-moneth.}
monat, that is to say Hey-moneth, because therein they vsuall mowed, and made their hey-haruest.

August they called **Arn-monat** (more rightly ^{Arn-moneth}
barn-moneth) intending thereby the then filling ^{or rather Barn-}
of their barnes with corne.

Septēber they called **Gerst-monat**, for that **barley** ^{Gerst-moneth.}
which that moneth commonly yeelded, was antiently called **Gerst**, the name of barley being giuen vnto it by reason of the drinke therewith made, called beere, and from beerlegh it come to be berlegh, and from berlegh to barley. So in like manner beere-heim to wit the ouerdecking or couering of beere came to be called berham and afterward barme, hauing since gotten I wot not how many names besids.

This excellent & healthsome liquor, **beere**, antiently also called **Ale**, as of the Danes it yet is (beere and ale being in effect all one) was first of the Germans inuented and brought in vse.

October had the name of **wyn-monat**, and albeit ^{Win-moneth.}
they had not antiently wines made in *Germanie*, yet in this season had they them from diuers countries adioyning.

November they termed **wint-monat**, to wit wind-
moneth, whereby wee may see that our ancestors ^{Winde-}
were in this season of the yeare made acquainted ^{moneth.}

with blustering *Boreas*, and it was the antient custome for Ship-men then to shrowd themselues at home, and to giue ouer sea-faring (notwithstanding the littleness of their then vsed voyages) vntill blustering *March* had bidden them well to fare.

Winter-
moneth.

December had his due appellation giuen him in the name of *winter-monat*, to wit, *winter-moneth*, but after the Saxons receiued Christianity, they the deuotion to the birth-time of Christ, termed it by the name of *Heligh-monat*, that is to say holy-moneth.

Some of the Germans in their seuerall Prouinces did somewhat varie from the others, in some of these moneths appellations; and our ancestors came in time to leaue these their old significant names, and to take and imitate from the French, as is aforesaid, the names by vs now vsed.

Ancient go-
uernment of
Saxonic.

*Ioannes Poma-
rius.*
Chro. Sax.

For the generall gouernment of the countrie, they ordained twelue Noble men, chosen from among others for their worthinesse and sufficiencie. These in the time of peace rode their seuerall circuits, to see iustice and good customes obserued, and they often of course, at appointed times met all together, to consult and giue order in publike affaires; but euer in time of warre one of these twelue was chosen to be King; and so to remaine so long onely as the war lasted; and that being ended, his name and dignitie of King also ceased; and he became as before: and this custome continued among them vntill the time of their warres with the Emperor *Charles the Great*, at which time *Wittekind* one of the twelue as aforesaid a Nobleman of *Angria* in *Westphalia*, bore ouer the rest the name and authoritie of King, and hee being afterward

Carolus magnus.

afterward by meames of the said Emperour conuerted to the faith of Christ, had by him his mutable title of King, turned into the induring title and honour of Duke, and the eleuen others, were in like manner by the said Emperour aduanced to the honourable titles of Earles and Lords, with Establishment for the continuall remaining of these titles and dignities vnto them and their heires: of whose descents are since issued, the greatest Princes at this present in *Germanie*. And although it bee here some little digression yet can I not omit, to note vnto the Reader by the way, that about 120. yeares after the Emperiall rule had remained in the posteritie of the aforesaid Emperour *Charles the Great*. The Emperiall crowne and dignitie came by election vnto a Saxon Prince, who was the brothers sonnes. sonne of this *Wittekindus*, here before named, and for the great pleasure hee tooke in his youth in birding, was surnamed *Henricus* Henricus Au-
ceps. that is, *Henry the Fowler*. He was a verie notable Prince, he first instituted the honorable exercise of iusts and turnaments in *Saxonie*, and gaue shields of armes to sundrie families. Pomarius Chro.
Sax.

They had among them foure sorts of *Ordeal*, Foure sorts of which some in Latine haue termed *Ordaliū*. *Or*, is Ordeal. here vnderstood for due or right, *Deal*, for part, as yet we vse it, so as *Ordeal*, is as much to say as due-part and at this present it is a word generally vsed in *Germanie* and the *Netherlands*, in stead of dome or iudgement. These sorts of *Ordeal*, they vsed in doubtfull cases when cleere and manifest proofes wanted, to trie and find out whether the accused were guiltie, or guiltlesse. Speculum
Saxon. lib. 1.

Æneus Siluius.

B. Renanus.

Chro. Saxo.

Iohannes Pomarins.

Cornelius Kili-
nius and o-
thers.Kamp-fight
otherwise
written Camp-
fight.

The first was by **kamp-fight**, which in Latine is termed *Duellum*, and in French *Combat*.

The second was, by Iron made red hot.

The third was, by hot water.

And the fourth, by cold water.

For the triall by **kamp-fight**, the accuser was with the perill of his owne bodie to prooue the accused guilty, and by offering him his gloue to challenge him to this triall; which the other must either accept of, or else acknowledge himselfe culpable of the crime whereof hee was accused. If it were a crime deseruing death, then was the **Camp-fight** for life and death, & either on horsbacke or on foot. If the offence deserued prisonment and not death, then was the **Camp-fight** accomplisshed when the one, had subdued the other, by making him to yeeld, or vnable to defend himselfe, & so be taken prisoner. The accused had the libertie to chuse another in his steed but the accuser must performe it in his owne person, and with equalitie of weapons. No women were admitted to behold it, nor no men children vnder the age of thirteene yeares. The priests and people that were spectators did silently pray that the victorie might fall vnto the guiltlesse, and if the fight were for life or death, a beer stood readie to carrie away the dead body of him that should be slaine. None of the people might crie, scricke out, make any noyse, or giue any signe whatsoever, and hereunto at *Hall in Swenia*, (a place appointed for **kamp-fight**) was so great regard taken, that the executioner stood beside the Iudges, readie with an axe; to cut off the right hand and left foot of the partie so offending.

Ælunflerius libro
tercio.

He

He that (being wounded) did yeeld himselfe, was at the mercie of the other to bee killed or to bee let liue. If he were slaine, then was he carried away and honorably buried; and he that slue him reputed more honourable then before: but if being ouercome he were left a liue; then was hee by sentence of the iudges, declared vtterly void of all honest reputation: and neuer to ride on horse-backe, nor to carrie armes.

The triall by red hot iron, called *Fire-ordeal*, was used vpon accusations without manifest prooffe (though not without suspitiō that the accused might bee faultie) and the partie accused and denying the delict, was adiudged to take red hot iron and to hold it in his bare hand, which after many prayers and inuocations that the truth might be manifested, hee must aduenture to doe, or yeeld himselfe guiltie; and so receiue the punishment that the law according to the offence committed, should award him.

Fire-ordeal

Vide Ioh. A
Annal. Boic
libro. 4.

Some were adiudged to goe blindfolded with their bare feet ouer certaine plough shares, which were made red hot, and laid a little distanec one before another: & if the party either in passing through them, did chance not to tread vpon them, or treading vpon them receiued no harme, then by the Iudge he was declared innocent. And this kinde of triall was also practised in England, vpon *Emma* the mother of King *Edward* the Confessor, who was accused of dishonestie of her bodie with *Alwine* Bishop of Winchester, and being led blindfolded vnto the place where the glowing hot irons were laid, went forward with her bare feet, and so, passed ouer them; and being past them all, and not knowing whether she were

Trial of Qu
Emma.

I

past

past them or not, said, *O good Lord, when shall I come to the place of my purgation.* And hauing her eyes vncovered, and seeing her selfe to haue passed them, she kneeled downe and gaue thanks to God: for manifesting her innocencie by her preservation from being hurt. A much like triall vnto this is recorded of *Kunigund*, wife vnto the Emperour *Henry* the second, who being falsely accused of adultrie, to shew her innocencie, did in a great and honourable assembly, take seauen glowing Irons one after another in her bare hands, and had thereby no harme.

riall of the
npreffe
ingund.

at water-
deal.

The triall called **hot-water-Ordeal**, was in cases of accusation as is aforesaid, of glowing iron, the partie accused and also suspected being appointed by the iudge, to put his armes vp to the elbowes in seething hot water, which after sundrie prayers and inuocations he did, and was by the effect that followed, iudged faultie or faultlesse.

Cold water
Ordeal.

Cold-water-Ordeal was the triall which was ordinarily vsed for the common sort of people, who hauing a cord tied about them vnder their armes, were cast into some riuer, and if they sunke downe vnto the bottome thereof vntill they were drawne vp, which was within a verie short limited space, then were they held guiltles: but such as did remaine vpon the water, were held culpable, being (as they said) of the water reiected and kept vp. And to this day in some places of *Germanie*, and also in the *Netherlands*, this kind of triall is vsed for such as are accused to bee Witches, who being cast into the water with a cord fastened vnto them, are said if they bee Witches in deed, to fleet vpon the same, and

Triall vsed for
Witches.

and in no wise to be able to sinke into it.

These aforesaid kinds of **Ordeals**, the Saxons long after their Christianitie continued, and in some of them the priests which were present vsed some exorcismes, and sundrie ceremonies, vsing also in all of them most earnest inuocation vnto God, as vnto the most iust iudge, that it would please him by such way of triall to make the truth apparant, that the innocent might be preserved from hurt, and the vniust iustly punished. But seeing these terrible kinds of trials had their beginnings in Paganisme, and were not thought fit to be continued among Christians, at the last by a decree of *Pope Stephen* the second, they were vtterly abolished.

Ordeals abolished by Pope Stephen.

But now to returne againe, to the more antient state of our Saxon ancestors, to wit, before their Christianitie, whereof I here intended to speake: true it is, that they liued according to the law of nature and reason, wanting nothing but the knowledge of the true God, for they adored Idols, and vnto them offered sacrifices, yea they worshipped planets, woods, and trees, and tooke great regard when they went to battell, vnto the neyghings and cries of their horses, as also vnto the flight and noyses of birds, thinking them presages or fore-tellings of their good or euill fortune, and vnto this augurie of fowles, the Germanes more then all other Nations were generally addicted: and as *Iosephus* writeth, a Germane souldier presaged vnto *Herod Agrippa*, by an Owle which he saw ouer his head, that hee should bee a King. They also vsed to presage by certaine lots made of little sticks, cut from fruite-bearing trees, squared

Idolatriy of the old Pagan Saxons.

& carued with characters or marks vpon them, which their Pagan priests after inuocations vnto their Gods, did cast at aduenture vpon a white spread-forth garment, and according to the falling of these lots, that is, by the charactred sides lying vpward or downward they foretold their fortune.

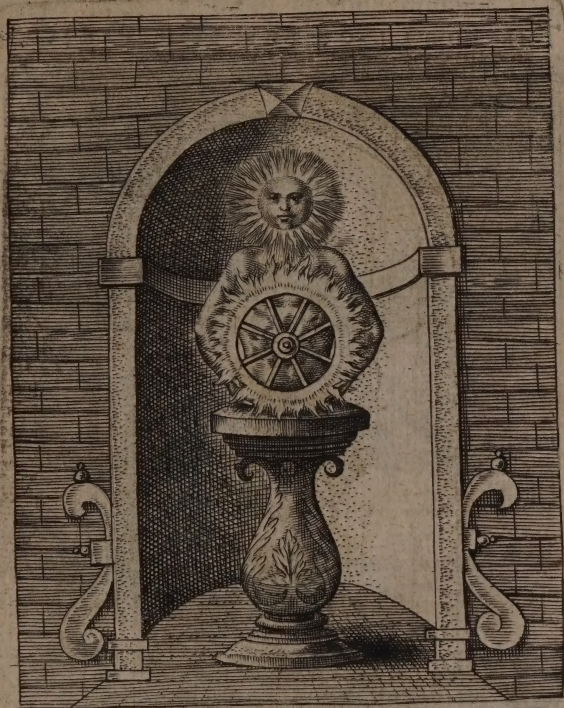
As touching the Idols which our Saxon ancestors adored, they were diuerse, and those not such as the Pagan Romans were wont to adore, but Idols of their owne, as the Romans had theirs. For with the Idols onely proper to the Romans, they were vnacquainted before the comming of the Romanes into *Germanie*, albeit some Authors haue interpreted some of their Idols to haue beene such, as among the Romans were called by other names, whereof I shall take occasion to speake more anon. Of these though they had many yet seuen among the rest they especially appropriated vnto the seuen dayes of the weeke, which according to their course and properties I will here, to satisfie the curious Reader, describe, both in portraiture and otherwise.

First then, vnto the day dedicated vnto the especial adoration of the Idoll of the **Sun**, they gaue the name of **Sunday**, as much to say as the **Sun** day, or the day of the **Sun**. This Idoll was placed in a Temple, and there adored and sacrificed vnto, for that they beleueed that the **Sun** in the firmament did with or in this Idoll correspond and cooperate. The manner and forme whereof, was according vnto this ensuing picture.

Name of Sunday
whence it
commeth.

THE

THE IDOLL OF THE SUN.



It was made as here appeareth, like halfe a naked man set vpon a pillar, his face as it were, brightened with gleames of fire, and holding with both his armes stretched out, a burning wheele before his breast: the wheele being to signifie the course which he runneth round about the world, and the fierie gleames and brightnesse, the light and heat wherewith he warmeth and comforteth the things that liue and grow.

The next according to the course of the dayes of the week, was the Idol of the **MOONE**, wherof we yet

Name of Monday
whence it
commeth.

retaine the name of **Monday**, instead of Moōday, & it was made according to the picture here following.

THE IDOLL OF THE **M O O N E**.



The forme of this Idoll seemeth very strange and ridiculous, for being made for a woman shee hath a short coat like a man: but more strange it is to see her hood with such two long eares. The holding of a Moone before her breast may seeme to haue beene to expresse what she is, but the reason of her chapron with long eares, as also of her short coat and pyked shoes, I do not find.

The

The next vnto the Idols of the two most apparent Planets was the Idoll of **Tuysco** the most antient and peculiar god of all the Germans, here described in his garment of a skinne, according to the most antient manner of the Germans cloathing.

THE IDOLL **TUYSCO**.



Of this **Tuysco**, the first and chiefeſt man of name among the Germans, and after whom they doe call themſelues **Tuysche**, that is, duytſhes or duytſh-people, I haue alreadie ſpoken in the firſt Chapter: as alſo ſhewed, how the day which yet among vs retaineth

The name of
tuisday whēce
it commeth.

the name of **Tuisday**, was especially dedicated vnto the adoration and seruice of this Idoll.

The next was the Idoll **wooden**, who as by his picture here set downe appeareth was made armed, and among our Saxon ancestors esteemed and honoured for their god of Battell, according as the Romans reputed and honoured their god *Mars*.

THE IDOLL WOODEN.



He was while sometime hee liued amongst them, a most valiant and victor ious Prince & captaine, and his Idoll was after his death honored prayed and sacrificed

crificed vnto, that by his aide and furtherance they might obtaine victorie ouer their enemies: which when they had obtained, they sacrificed vnto him such prisoners as in battell they had taken. The name **woden** signifieth fiers or furious, and in like sence we yet retaine it, saying when one is in a great rage that hee is **wood**, or taketh on as if he were **wood**. And after this Idoll we doe yet call that day of the weeke **wedensday**, in steed of **wodensday** vpon which he was chiefly honoured. *Venerable Bede* nameth one **woden**, to haue beene the great Grandfather of **Hingistus**, that first came with the Saxons into *Brittaine*, but this seemeth to haue beene another Prince of the same name; and not he whose Idoll is here spoken of, who in much likelihood was long before, the great Grandfather of **Hingistus**.

Name of
wedensday
whence it
commeth.

The next in order is as aforesaid was the Idoll **Thor**, who was not onely serued and sacrificed vnto of the antient Pagan-Saxons, but of all the Tutionicke people of the septentrionall Regions, yea, euen of the people that dwelt beyond *Thule* or *Island*, for in *Greeneland* was he knowen and adored; in memorie whereof a promontorie or high point of land lying out into the sea, as also a riuer which falleth into the sea at the said promontorie, doth yet beare his name; and the manner how he was made, his picture here doth declare.

Thor
the
god
of
thunder

K THE



Description
of the great
Idoll Thor.

This great reputed God, being of more estimation then many of the rest of like sort, though of as little worth as any of the meanest of that rabble; was maiestically placed in a verie large and spacious hall, and there set, as if he had reposed himselfe vpon a couered bed.

On his head he wore a crowne of gold, and round in compasse aboue and about the same, were set or fixed, twelue bright burnished golden starres. And in his right hand he held a Kingly Scepter.

He

He was of the seduced Pagans beleueed to bee of most maruelous power and might, yea and that there were no people through-out the whole world, that were not subiected vnto him; and did not owe him diuine honour and seruice.

That there was no puissance comparable to his: his domination of all others most farthest extending it selfe, both in heauen and earth.

That in the aire hee gouerned the winds and the cloudes; and being displeased did cause lightning, thunder, and tempests, with excessiue raine, haile, and all ill weather. But being well pleased, by the adoration sacrifice and seruice of his suppliants, he then bestowed vpon them most faire and seasonable weather: and caused corne abundantly to grow: as also all sorts of fruites, &c. and kept away from them the plague, and all other euill and infectious diseases.

Of the weekly day which was dedicated vnto his peculiar seruice, we yet retaine the name of **Thurs-day**, the which the Danes and the Swedians doe yet call **Thorst-day**, In the *Netherlands*, it is called **Dunderdag**, which being written according to our English orthographie, is **Thunder-day**, whereby it may appeare that they antiently therein intended, the day of the god of **Thunder**; and in some of our old Saxon bookes I find it to haue beene written **Thunres-deag**. So as it seemeth that the name of **Thor**: or **Thur** was abreuiated of **Thunre**, which we now write **Thunder**.

Name of
Thurs-day.
whence it
commeth.

The next following in rancke and reputation, was the Goddesse *Frige*, who was made according as this picture here doth demonstrate.

THE IDOLL *FRIGA*.

This Idoll represented both sexes, as well man as woman, and as an *Hermophrodite* is said to have had both the members of a man, and the members of a woman, In her right hand she held a drawne sword, and in her left a bow; signifying thereby that women as well as men should in time of neede be readie to fight

fight. Some honoured her for a God and some for a Goddesse, but she was ordinarily taken rather for a Goddesse then a God, and was reputed the giuer of peace and plenty, as also the causer and maker of loue and amitie, and of the day of her especiall adoration we yet retaine the name of Friday, and as in the order of the dayes of the week **Thursday** commeth betweene Wednesday and Friday, so (as *Olaus magnus* noteth) in the septentrionall regions, where they made the Idoll **Thor** sitting or lying in a great hall vpon a couered bed, they also placed on the one side of him the Idoll **Woden**, and on the other side the Idoll **Friga**. Some do call her *frea* and not *friga*, and say she was the wife of *Woden*, but she was called **Friga**, and her day our Saxon ancestors called **frige-Dræg**, from whence our name now of Friday in deed commeth, *Saxo Grammaticus* saith, that the people which by reason of the great famine in the time of *Snio* king of *Denmarke* (whereof I haue before made mention) were constrained by lot to go seeke them new habitation, were by the Goddesse **Friga** commanded to call themselues Longobards, which is an opinion by *Crantzius* and others reiecte*d* as fabulous, and for no lesse I esteeme it.

Olaus magnus

Name of Friday whence it commeth. Saxo Grammaticus.

Albertus Crantzius.

The last to make vp here the number of seuen, was the Idoll **Seater**, fondly of some supposed to be *Saturnus*, for hee was otherwise called **Crodo**, this goodly God stood to bee adored in such manner as here his picture doth shew him.



First on a pillar was placed a pearch, on the sharpe
 Description of prickled backe whereof stood this Idoll. He was leane
 the Idoll Seater of visage, hauing long haire and a long beard: and
 Iohannes Pomarius, was bare-headed and bare-footed. In his left hand he
 held vp a wheele; and in his right he carried a pail of
 water, wherein were flowers and frutes. His long
 coate was girded vnto him with a towell of white
 linnen. His standing on the sharpe finnes of this fish,
 was to signifie that the Saxons for their seruing him,
 should passe stedfastly & without harme in dangerous
 and

and difficult places. By the wheele was betokened the knit vnitie and conioyned concord of the Saxons, and their concurring together in the running one course. By the girdle which with the wind streamed from him, was signified the Saxons freedome. By the paille with flowers and fruites was declared, that with kindly raine hee would nourish the earth, to bring foorth such fruites and flowers. And the day vnto which we yet giue the name of **Sater-day**, did first receiue by being vnto him celebrated, the same appellation.

Name of Saterday whence it commeth.

The Saxons had besides these the Idoll **Ermensewol** in great reputation, his name of **Ermensewol** or **Erimesewol**, being as much to say, as the pillar or stay of the poore. This God (or more truly diuell) was made armed, standing among flowers. In his right hand he held a staffe hauing at it a banner wherein was painted a red rose. In his other hand he held a paire of ballance, and vpon his head was placed a cocke. On his brest was carued a bear, and before his middle was fixed a scutcheon, in chiefe wherof was also a paire of ballance, in face a lion, and in point a rose: and this Idoll the Francks and the other Germans aswel as the Saxons did also serue & adore. And whereas **Tacitus** saith, that of all the Gods the Germanes especially honored *Mercurie*, and vpon certaine dayes offered men vnto him in sacrifice, this Idoll **Ermensewol** is of diuers taken to be the same that the Romans interpreted for *Mercurie*, though some others haue interpreted him for *Mars*, and **wooden** with lesse reason for *Mercury*; for that he was held of the Saxons for their God of warre, as *Mercurie* among the Romanes

The description of Ermensewol.

Tacitus in deser. Germ.

neuer was. And in all likelihood of truth, the Romans for some propertie which the Germanes ascribed to their Idols, might well for the like propertie ascribed by them vnto theirs, take them to bee the very same Idols, albeit they were of the Germanes called by other names, and made in other manner. And so in like sort hath **Thor** beene of some interpreted for *Jupiter*, for that among his other maruels hee made and caused thunder, and was chiefly honoured vpon the same day whereon the Romanes honoured their *Jupiter*. **Friga** is also interpreted for *Venus*, because among other her qualities shee was a furtherer of friendship, and that on the very day of her chiefe celebration, the Romans chiefly honored their amiable *Venus*. **Seater** alias **Crodo** was also mistaken for *Saturnus*, not in regard of any saturnicall qualitie, but because his name sounded somewhat neere it, and his festiuall day fell iump with that of *Saturne*. But I can find no reason to thinke that any of these were indeed intended for such, before it pleased the Romanes to interpret them so, and perhaps some of the Germanes for their Idols more honour, were afterward content to allow it so.

Reasons of
the Romanes
mistaking of
the Idols of
the Germanes.

The descriptiō
of Flint.

They adored also the Idoll **flint**, who had that name for his being set vpon a great flint stone. This Idoll was made like the Image of death and naked saue onely a sheet about him. In his right hand hee held a torch, or as they terme it, a fire-blase. On his head a lion rested his two fore-feet, standing with the one of his hinder feet vpon his left shoulder, and with the other in his hand; which to support, he lifted vp as high as his shoulder.

They

They had also, **Helmsteed**, **Þrono**, **Fidegast**, **Siwe**, and many others, which would be to long and to worthlesse, here to be described. And such was their great blindnesse in this grosse Paganisme, that they not onely with all diuine honour adored these Idols, but euen sacrificed humane creatures vnto them, both in *Germanie* and in the adioyning septentrional Regions. Yea King **Herald** of *Norway* of that name the first, did not let to sacrifice two of his owne sonnes vnto his Idols, to the end that he might obtain of them such a tempest at sea, as should breake and disperse the Armado which from **Herald** king of *Denmarke*, and the sixt of the same name, was prepared to come against him, the which according to his desire, by the deuils power (whose instruments the Idols were) hee obtained. These Idols before named, with other the like, the Pagan-Saxons brought with them at such time as they came into Britaine, & there erected and honoured them, and especially their Idol **woden**, as by sundrie places where in great liklihood he was adored, and which doe yet in England of him retaine their appellation, it may appeare. As at **wodnesborough** in Kent, **wodnesfield** in *Staffordshire*, **wodnesbeorgh** or **wans-ditch** in *Wiltshire*, &c.

*Crantzjoh Nor.
Hist.
lib. 3. cap. 1.*

Horoible Idolatrie of Herald King of Norway.

These Idols and false gods, were afterward in our countrie destroyed by **Ethelbert** King of *Kent*, the first Christian English-Saxon King that euer was, and by the other English-Saxon Kings in their seuerall kingdomes, at such time as it pleased God to illuminate them with the glorious brightnes of Christianity. And in *Saxonie* it selfe they were ouerthrowne by the most Christian Emperor **Charles the Great**.

L

Being

Being not yet come to the comming of our ancestors into *Brittaine*, I haue hitherto spoken as I yet intend to speake (except obiterly) of the time of their being in *Germany*, where albeit their name of Saxons in the beginning was not very great, all beginnings being alwayes little; so am I now to shew what reputation and greatnesse it afterward grew vnto euen in *Germanie* it selfe: for in the time of *S. Hierome* which was about 400. yeares after Christ, of all the sorts of people of *Germany*, three only were the most famous, and those were the Saxons, the Franckes, and the Sueuians; so as the Saxons were not onely now growne to be one of the three most renowned of all the others, but the first also in account of those three. For some good number of them hauing come out of *Holsatia* ouer the riuer of *Albis*, where now is the bishopricke of *Bream*, increased their Southward bounds euen vnto the *Hircinian forest*, so possessing the antient habitation of the Sueui, and comprising Westward all *Westphalia*, and the countreies lying all along the sea: inso much as saith *Henry* of *Ersfurd*, *Salonland* stretched from the riuer *Albis* vnto the *Rhene*, the bounds of no one people of all *Germanie* extending any way so farre. Yea both the Frisians and Battauians that remained within their domination (beeing also Germanes) came to bee reputed and called by the name of Saxons, whereof these old Teutonicke verses, doe giue verie cleare prooffe.

Henricus Erfordensis.

Syt des seker en gewots

Be of this siker and ywis,

assured certaine

Dat

Dat die Graeffschap van Holland is,
That the Greueship of Holland is,
 Earldome

Een stuc van Vriesslant ghenomen.

A peece of Friesland taken-of,

The same author after other verses, saith thus.

Oude boeken hoorde ic gewagen,

Old bookes heard I to mention

Dat al het lant beneden Nüemagen,

That all the land beneath Newmagen,

Wylen neder Sassen hiet.

whilom nether Saxon hight.

Then goeth hee on, and telleth how the riuer of *Sceld*, (which in passing downe along by *Antwerpe*, diuideth *Brabant* from *Flanders*, and in *Sealand* entreth into the sea) was the Westerne limit of the *Saxon countrey*. So as accounting now from the East side of *Holsatia*, which confineth on the *Baltish sea*, vnto this afore said riuer of *Sceld*, *Saxonland* or the countrey of the Saxons; contained in length more then three hundred English miles.

The same old Teutonicke author addeth further.

Die neder Sassen hieten nu Vriesen.

That is,

The nether Saxons are hight now Friesians.

are called.

Whereby it may appeare that the Friesians hauing among themselues reserued the memorie of their former appellation, did afterward come againe to be of others also so called.

Thus increased the Saxon their bounds, much farther (as before is noted) then any other people of *Germanie*, and so might well doe, they beeing ac-

*Zosimus.**Marcellinus.**Sidonius.**Io. Pomarius
and others.*

counted as *Zosinus* witnesseth, the strongest and valiantest sort of all the Germans, and whose great valour as *Marcellinus* saith; was exceedingly feared of the Romans: and they were, not onely most great and famous for their valour land, but as *Sidonius* describeth them, they were very valiant sea-men, and fore dreaded of all the other nations that inhabited the maritime coasts of this Ocean. Some German Authors are of opinion that the countrie of *Alsatia*, whereof *Strasbourg* was sometime accounted the principall Citie, tooke that name of certaine troopes of Saxons, who went thither and there made their habitations, and were for their noblenesse and valour called **Edel-saxons**, that is, Noble-saxons, and the countrie after them by abridgement of the name, came in the Tutionicke tongue of **Edelsag** to be called **Ellas** and in Latine to be termed *Alsatia*.

Moreouer. The Emperor *Charles the Great*, coming afterward to haue great and troublesome warres with the Saxons; who first by all meanes hee sought to bring vnto the Christian faith, and after to reduce againe when hauing receiued it, they fell backe to Idolatrie; did in fine transport great troopes of them in to other Regions; as many thousands with their wiues and children into *Flanders*, and a great number also into *Transilvania*; where their posteritie yet remaineth. And albeit by reason of their habitation there for so many ages, they are accounted *Transiluanians*; yet do they keepe there Saxon language still, and are of the other *Transiluanians* that speake the Hungarian tongue, euen vnto this day called by the name of Saxons.

And

And now hath one digression drawne on another, for being by reason of speaking of these Saxons of *Transilvania*, put in mind of a most true and marvellous strange accident that hapned in *Saxonie* not manie ages past, I cannot omit for the strangeness thereof briefly here by the way to set it downe. There came into the towne of *Hamel* in the countrie of *Brunswicke* an old kind of companion, who for the fantaslicall coate which he wore being wrought with sundrie colours, was called the pide Piper; for a Piper he was, besides his other qualities. This fellow forsooth offered the townse-men for a certaine somme of money to rid the towne of all the rats that were in it (for at that time the Burgers were with that vermine greatly annoyed) The accord in fine being made; the pide Piper with a shrill pipe went piping through the streets, and forthwith the rats came all running out of the houses in great numbers after him; all which hee led into the riuer of *Weaser* and therein drowned them. This done, and no one rat more perceiued to bee left in the towne; he afterward came to demand his reward according to his bargaine, but being told that the bargain was not madewith him in good earnest, to wit, with an opinion that euer he could bee able to doe such a feat: they cared not what they accorded vnto, when they imagined it could neuer bee deserved, and so neuer to be demanded: but neuertheless seeing he had done such an vnlikely thing indeed, they were content to giue him a good reward; and so offered him farre lesse then he lookt for: but hee therewith discontented, said he would haue his full recompence

The pide Piper

Wonderfull
trausporting
away of 130.
children.

according to his bargain, but they vtterly denying to giue it him, he threatened them with reuenge; they bade him doe his worst, whereupon he betakes him againe to his pipe, and going through the streets as before, was followed of a number of boyes out at one of the gates of the Citie, and comming to a little hill, there opened in the side thereof a wid hole, into the which himselfe & all the children being in number one hundreth and thirtie, did enter; and being entered, the hill closed vp againe, and became as before. A boy that being lame and came somewhat lagging behind the rest, seeing this that hapned, returned presently backe and told what he had seene, foorthwith began great lamentation among the Parents for their children, and men were sent out with all diligence, both by land and by water to inquire if ought could be heard of them, but with all the enquirie they could possibly vse, nothing more then is a foresaid could of them be vnderstood. In memorie whereof it was then ordained, that from thence-foorth no Drumme, Pipe or other instrument, should be sounded in the street leading to the gate through which they passed; nor no Osterieto be there holden. And it was also establisshed, that from that time forward in all publike writings that should bee made in that towne, after the date therein set downe of the yeare of our Lord, the date of the yeare of the going foorth of their children should bee added, the which they haue accordingly euer since continued. And this great wonder hapned on the 22. day of Iuly in the yeare of our Lord, 1376.

The occasion now why this matter came vnto
my

my remembrance in speaking of *Transilvania*, was, for that some do report that there are diuers found among the Saxons in *Transilvania* that haue like surnames vnto diuers of the Burgers of *Hamel*, and will therby seeme to inferre, that this Iugler or pide Piper, might by negromancy haue transported them thither, but this carrieth litle appearance of truth; because it would haue beene almost as great a wonder vnto the Saxon of *Transilvania* to haue had so many strange children brought among them, they knew not how, as it was to those of *Hamel* to lose them: and they could not but haue kept memorie of so strange a thing, if indeed any such thing had there hapned.

And hauing now shewed the great enlargement of the Saxon Territories, as also the transporting of Saxons into other further parts, it resteth now to speake of their crossing the seas and comming into Brittain, which more particularly concerneth English men, but because I would before I bring them into Brittain first speake somewhat of that countrie, I do meane yet to leaue them a while longer in the continent, and in the next ensuing Chapter to speake of the *British* Ile, meaning in the next

after that, to returne againe into Sax-

onie, and to bring thence the an-

cesters of English men into

the asorenamed

Brittaine.

OF THE ILE OF ALBION, AFTERWARD

CALLED *BRITAIN*, AND NOW

England, Scotland, and Wales. And how it
is shewed to haue beene continent or
firme land with *Gallia*, now named
France, since the flood of *Noah*.

The fourth Chapter.

BEING here, as it were by way of digression, to speake of *Albion*, the most famous and best Ile of all *Europe*, and the greatest also except *Groonland* (which in *Europe* is to be comprised) I doe not meane to stand long in discussing, what and who were the first and most ancient inhabitants thereof, chusing rather to referre the curious Reader for his further satisfaction therein, vnto other Authors. And albeit it may vnto some seeme vncertaine, that the first and most antient name was after *Samoth*es called *Samoth*ea, because our antient writers seeme not much acquainted therewith, yet hauing at the first beene continent or firme land with *Gallia*, as in this Chapter I purpose to demonstrate, then surely was it peopled so soone in effect as *Gallia* was, and in all likelyhood with the selfe people.

That it had the name of *Albion*, is more knowne then that it was first of all called *Samoth*ea, and yet from whence it tooke the same appellation seemeth very vncertaine, but much vnlikely it is that it should
be

be deriued either from the *Greeke* or from the *Latine*; these languages in such long time past hauing in all probabilitie been altogether vnknowne to this countries inhabitants: and we may well beleue that they would neuer go so farre as to borrow a name for their countrie out of *Italie* or *Greece*. And it is further to bee noted, that those which will fetch the name from the Greek, will haue it *Olbian* and not *Albion*, because they find in the Greeke a signification for *Olbian*, to wit, *Happie*, and those on the other side that bring it from the Latine, will haue it come *ab albis rupibus*, that is, of the white rocks or clifs, (by like about *Douer*) and this verie difference in these deriuations and from different languages, may well shew them to be no other then the verie dreames of their Gramarian inuenters. But seeing the reason of this name seemeth so vncertaine that it may go by coniecture, then may it with more likelihood be coniectured to haue been taken from some King or principall Gouvernour (or as some will haue it, of *Albion* the sonne of *Neptune* said to haue beene King thereof) seeing the appellations of diuers countries haue growne vpon like reason: and as for that which is fabuled of *Albina* one of the daughters of *Dioclesian*, it is so foolish that it is scarce worth recitall.

The name of *Britaine* in all likelihood it had from King *Brute*, after whom his people in like manner had the name of *Britans*, and yet is it strange to consider what a contention there also is about this name. Some from the name of *Brute* by turning y into v will haue it to be *Brutain*, others altogether reiecting *Brute*, will haue it notwithstanding *Britannia*; but

Contention about the name of Britaine.

travell as farre as *Greece* to fetch that name from a Nymph there, though in likelihood that Nymph neuer heard of this countrie. Sir *Thomas Eliot* will haue it to be *Pritania*, and not *Britania*; but *Humfrey Lhuyd*, will rather haue it to be *Pridcain*, because that word in British signifieth beautie, or whiteneffe. Others deriue it from *Brith* a British word, which is as much to say as painted. *Iohannes Goropius Becanus*, hath a coniecture most different from all these, for he would haue it to bee *Bridania*; and the *b* being sometimes in the Teutonicke taken for the single *v*, and *v* oftentimes vsed for *f*. it should then of *Bridania*, become *Vridania* or *Fridania*, which is as much to say as *Free-Denmarke*, wherein to speake freely, *Becanus* hath taken his marke much amisse. By all this we may see, to what great vncertaintie this ancient name of *Britaine* is now brought, and most of all through the doubt that many haue conceiued of *Brute*, to wit, whether euer there were any such at all. But that there was such a King, and that of him both the countrie and people of our Ile had heretofore their appellation, it both is and hath beene, the common receiued opinion: and is not now rashly to be reiectet albeit some things which to some doe seeme to sound verie fabulously, may haue beene by some few obscure authors heretofore added vnto his Historie, and so haue made the whole to be doubted of.

As for example, his departure out of *Italy* for hauing by misfortune slaine his father *Siluius*, in shooting at a Deere, his descent from *Troy*, his going into *Greece*, and bringing thence the remnant of the Troians that were there in captiuitie, to wit, seuen thousand

Fabulous narrations of King *Brute*.

thousand men, besides women and children, the which they say hee brought by sea into *Gallia*, and there hauing had long warres with the Poyteuines, and obtained sundrie victories, builded two cities, after all this came with the remainder of the aforesaid remnant into *Albion*, chased thence the Giants, or former inhabitants, and there lastly planted himselfe and his people.

These things I say will hardly bee beleueed, for that such a thing as the killing of a King of *Italie* by his owne sonne (although by misfortune) and that sonnes coming afterward not onely to be the redeemer of the remainder of the captiue Troians that were in *Greece*, but the bringer of them by sea into *Gallia*: the conductor of them quite through that countrie from the one side to the other, and thereby war to haue had sundrie victories; and after the there building of cities, to crosse the seas into the Ile of *Albion*; and by subduing the inhabitants to obtaine possessions of the whole Ile to himselfe and his posteritie; and yet all this to be silenced by all the ancient writers of the same countrie where so notable a Prince as wrought so much honor thereunto, is said to haue bin borne, is so strange, that it may wel seeme impossible for any such thing to haue beene, vnlesse it be beleueed that there were none in the said countrie of *Italie* that had the knowledge of letters, which were absurd, for any man to thinke. But without all doubt if any such thing had beene, it had in some sort or other, either in Poetrie or Prose, by one or other among so many ancient writers of that country been Registred. And *Iulius Caesar* who came afterward

Cesar in his
Coment.

Many imagi-
ned descents
from the
Troians.

into *Britain*, being a man both of learning and iudge-
ment, could neuer haue beene so ignorant as he was,
that the British Kings were able to deriue their desc-
cent from his owne countrie of *Italie*. Who was in-
deed so farre from the knowledge hereof, that being
verie curious to vnderstand the true descents of the
Britans, could not euen among themselues be thereof
any way rightly resolued, and therefore as himselfe
saith, hee held their races and descents to be altoge-
ther vncertaine and obscure.

And now as touching the Troians, it is a world to
see how many people haue sought to deriue from
them their descents, and how many foundations of
cities are reported to haue by them beene laid. Yea
the folly of men haue been such, that they haue giuen
the glorie to the fugitiue people, of almost all that is
excellent in all *Europe*: but indeed that so many ma-
king claime to be descended from these Troians, ma-
keth it so much the more doubtfull whether any of
these claimers be descended from them at all: and in
truth a lesse fault it were for a people to remaine ig-
norant of their owne Originall then any way to falsi-
fie it. *Popiliniar* a late French Authour, maketh it in
his Historie of Histories a meere fable and foolerie,
for any man to imagine that euer the Francks or
Frenchmen haue issued from these miserable fugi-
tiues: notwithstanding it hath beene as long and as
much beleueed, as that *Brute* and his *Britans* haue al-
so in like maner from them had their off-spring. And
thus we see that after the poore Troians haue beene
(at the least in conceit) so long settled both in *Gallia*
and *Britain*, and I wote not where, they are now a new

chased

chased away and made fugitiues againe, as well from the one countrie as from the other.

To seeke out then the reason why this conceit should possesse so many peoples minds, I can find no likelier then the lacke of learning in former ages, among the inhabitants of these parts of *Europe*: their Druides themselves not hauing any knowledge of letters. So as wanting the best meanes to conserue their true antiquitie, they had the greatest cause to become wholly ignorant of their owne Originals. And some of them afterward when the Romans came among them, comming to get the knowledge and vse of letters, being curious some way or other to seeke out their Originall, might easily find some supposall to make them fall into a conceit of being descended from the Troians (a conceit perhaps much furthered vpon a delight taken in *Virgils* verses) and some therein glorying and extolling themselves, others might thereby be drawne to follow the fashion, and to imitate them in such a vaine glorious conceit, and for the fortifying thereof, seeke estsoones to interpret the names of their Cities, if in sound they had any neerenesse to any thing concerning *Troy*, to haue consequently been founded by the Troians, as the cities of *Paris* in *France*, by *Paris* the son of *Priam*, *Trenewith* which in the British tongue is as much to say as newtowne, to bee interpreted *Troynouant*, that is to say, new *Troy*, which is now our old *London*; and the like in effect may be said of many cities besides.

The ancient
Druides, had
no knowledge
of letters.

Trenceuid.

But now are not onely these many descents challenged from the Troians called in question, but euen the truth of the matter of *Troy* it selfe, and the

The Historie
of the Troians
thought of
some to be fa-
bulous.

Historie of the Troians said to bee without any assured Anthon. Howbeit I doe not meane to wade so farre in this matter, but will rather leaue it to the dispute of others. Yet thus much will I say, that the Poet *Virgil*, had much fained and fabuled in his tales of *Eneas*, for whereas he writeth that *Dido*, Queene of *Carthage* killed her selfe for his loue, it is most untrue, and contrarie to all true Histories, for the chaste Queene *Dido* did neuer see *Eneas* in her life, neither could she, by reason of the different ages wherein they boh liued. The said *Eneas* married with *Lavinia* the daughter of King *Latinus*, and had sixe successors in the kingdome of *Alba* in the space of two hundredeth yeares, or more, from the later of which, *Romulus* the first founder of *Rome* did descend.

Queene *Dido*
neuer knew
Eneas.

Thus *Liuius*.

And the Citie of *Carthage* wherein Queene *Dido* raigned, was built but seuentie yeares before the foundation of *Rome*, whereby it easily may appeare that *Eneas* was dead a great number of yeares, before euer Queene *Dido* was borne. And *S. Hierome* writing against *Ioninian*, saith, that the chaste *Dido* founded the Citie of *Carthage*, and gaue her life because shee would not violate her chastitie.

Hier. contra
Iouinianum.

Brute then and his Britans for sundrie reasons not now so easily imagined to bee descended from the Troians, as heretofore beleueed to haue been; it standeth with farre more likelihood of truth, seeing out of *Gallia* hee came into *Albion*, that we hold him for some Prince of the same countrie and nation: of the which nation his people can no lesse bee accounted, also to haue been. And farre more honourable it is for the Britaines to deriue their descent from so great, so

Whence King
Brute came.

ancient,

ancient, and so honorable a people as the Gaules then were with so much obscurity & vnlikelihood of truth, to seeke so far-off to fetch their descent; and that from no better Ancestors then the poore miserable fugitiues of a destroyed Citie. And that the Britaines were anciently indeed a people of the Gaules, I meane in the next Chapter to shew some further light, when I shall haue occasion to speake of the true cause & reason why our Saxon Ancesters cōming into *Britain*, called the *Britans* by the name of Welshmen: & here haing spoken thus much of the ancient inhabitants of *Albion*, I will now in the meane time proceed vnto the performance of my promise, in shewing it anciently to haue beene firme land with *Gallia*.

In what manner and forme it pleased Almightye God in the beginning of the world, to diuide the sea from the drie land, is vnto vs wholly vnknowne; but altogether vnlikely it is that there were any Iles before the deluge; and so much may be gathered by the words of the Scripture. *Dixit vero Deus: congregentur aque que sub cælo sunt, in locum vnum, & appareat arida: Et factū est ita. Et vocauit Deus aridam terram, congregationesque aquarum appellauit maria*, Whereby appeareth, that the waters were gathered together in their owne place by themselues, and therefore had no such inter-course between land & land, as now they haue, and so consequently there were no Iles before the flood of *Noah*: howbeit by that great and vniuerfall deluge, many Iles were doubtlesse caused. Moreouer it is manifest by the Scripture, that since the time of the aforesaid deluge, some alterations both of sea and land haue also beene made, as may appeare

Genesi.

Genes. 14.

As Cilicie
sometime was
separated from
Italy.
Quid lib. 15.

Opinions of
diuers authors
that our Ile
was continent
with France.
Sir Thomas
More in his
Viciptia sec-

where it is said of the meeting together of certaine Kings. *Omnes hi conuenerunt in vallem syluestrem, quae nunc est mare salis.* All these met together in the wood-valley, which is now the salt sea; so as this valley hauing in the time of *Abraham* beene full of trees, was now in the time of *Moses* the salt sea. *Plinie* saith that it sometimes hath hapned that Iles haue been drowned and deuoured by the sea, and that at other times they haue appeared out of the sea, where before they neuer were seene, and haue so continued. Moreouer that it hath bin seene that Iles being situated neere vnto the continent, haue become ioyned and annexed vnto it; and contrariwise parts or Peninsulaes that were annexed vnto the continent, haue bin separated & made Iles. Of all which he giueth in his naturall Historie both the examples and the reasons. *Quid* also saith, that he hath seene land where sometime was sea, and sea where sometime was land. Sundrie the like examples might in like maner here be set downe, of the alterations that haue bin wrought by the inundations and course of the sea, as where it hath in many places gained of the land, and contrariwise where the land hath recouered it selfe againe from the sea, all which were onely to shew how vsuall a thing it hath bin for the limits and bounds of many maritime places, to haue bin most subiect to such alterations & changes.

That our Ile of *Albion* hath bin continent with *Gal- lia*, hath beene the opinion of diuers, as of *Antonius Volscaus*, *Dominicus Marius Niger*, *Seruius Honoratus*. The French Poet *Bartas*, our countriemen *M. Iohn Twine*, and *M. Doctor Richard White*, with sundrie others, but these Authors following the opinion the

one

one of the other, are rather content to thinke it sometime so to haue bin, then to labour to find out by sundry pregnant reasons that so it was in deed.

meth so to vnderstand of our countrie of England.

The first appearance to moue likelihood of this thing, is the neernes of land betweene *England* and *France* (to vse the moderne names of both countries) that is, from the clifs of *Douer*, vnto the like clifs lying betweene *Calis* and *Bullin*, for from *Douer* to *Calis* is not the neereſt land, nor yet are the soyles a like: the shore of *Douer* appearing vnto the saylers high and chalkie, and the shore of *Calis*, low and altogether sandie, as in like manner the English shore towards *Sandwich* (which is more directly ouer against *Calis* then *Douer* is) also doth.

These clifs on either side the sea, lying iust opposite the one vnto the other; both of one substance; that is, of chalke and flint; the sides of both towards the sea, plainly appearing to bee broken off from some more of the same stuffe or matter, that it hath sometime by nature been fastned vnto; the length of the said clifs along the sea shore being on the one side answerable in effect, to the length of the verie like on the other side, and the distance between both, as some skilfull saylers report, not exceeding 24. English miles; are all great arguments to prooue a conjunction in time long past, to haue beene betweene these two Countries; whereby men did passe on drie land from the one vnto the other, as it were ouer a bridge or *Isthmus* of land, being altogether of chalke and flint, and containing in length about the number of miles before specified, and in bredth some fixe English miles or there abouts, whereby our countrie

Neerest of England vnto France.

Albion some-
time a Penin-
sula,

was then no Iland but *Peninsula*, being thus fixed vn-
to the maine continent of the world.

To make this more plainly to appeare, this *maxime*
or *principle* must be granted, that there is nothing
broken, but it hath beene whole, for albeit Nature
doth now and then (against her owne intent) commit
some errors, and that sometimes the things shee for-
meth haue too much, and sometimes too little, yet
deliuereth she nothing broken or disseuered, but such
as it is, how euer in deformitie it be, yet is it alwayes
whole and neuer broken, vnlesse afterward by acci-
dent. So ought it also to be beleueed that Almighty
God the cause and conductor of Nature, in creating
the world did leaue no part of his worke imperfect
or broken. But manifest it is, that these clifs (not be-
ing by God and nature at the first so framed) are seene
to be broken, yea euen as it were cut off steepe or
straight downe, from the top to the bottome, and
not coming by degrees sloping down, as inland-hills
ordinarily do vnto their valleys; but euidently ap-
peare to haue beene by force broken off, and that not
inward towards the land, but outward towards the
sea, either side in such maner still remaining corres-
pondent to other, and either shewing the lacke of the
matter or substance which it hath lost: and that being
one selfe thing, to wit, chalke and flint, it plainely
thereby doth declare vnto vs that sometime it was
conioyned together in on same substance, and conse-
quently was first by nature made one soyle.

Some may here obiect, that other hilly parts or
clifs of the sea shore are in many other places seene
to be broken away, as steepe and as straight downe as
these

these here spoken of, which I confesse to bee true, and thereunto doe answere, that it is a plaine signe that the violence of the sea hath so worne and eaten out the sides of them beneath at the bottome; that the vpper part for want of vnderpropping, hath falne downe. And moreouer where it also is found that inland rocks or hills are seene to haue had some parts of them broken away, As I haue obserued in passing the *Alpes* and other mountaines, this may well bee thought to haue proceeded in old time by occasion of earth-quakes, but the breaches found in rockes are neuer seene to passe all along in any sort of euennesse, but here and there without any kind of course or order. Besides, they may often seeme broken when they are not, because they are formed craggie by *Nature*, or the winde and the raine hauing long since beaten away the earth from them, may thus haue left them to appeare the very true anatomies of of themselves.

It is further to be noted, that in our ancient language the cut off or broken mountaines on the sea sides, are more rightly and properly called clifs, then by the name of rocks or hills; that appellation being more fitting vnto the inland mountaines, but the name of cleft coming from our verbe to cleaue; is vnto these more aptly giuen, for that they seeme vnto our view as cleft or clouen, from the part that sometime belonged vnto them, and albeit (as I said before) many clifs are in many places of the sea-shore to be seene, as well as at *Douer*; yet are they not seene so to bee answered and corresponded vnto by others right ouer against them, nor to be of such neerenesse

Clif what it
signifieth.

and such selfe matter or substance, as these haue here beene shewed to bee. This coniuncture to haue remained for some space after the great and generall deluge, and the breach and separation of *Albion* from *Gallia* by the said deluge not to haue beene caused, is by sundrie reasons to be prooued.

Netherlands
haue hereto-
fore beene sea.

The first that I will bring is from the *Netherlands*, which so farre as they are euen and plaine without any hilles or hilly grounds, haue vndoubtedly heretofore in time long past; beene sea: yea, and that before and since the flood of *Noe*. The proofes that they haue bin sea; are, first the lownesse of their Situation, some of the more maritime parts of them as *Zealand* and *Holland*, with some parts of *Flanders*, &c. being so low, that by breach or cutting of the sand banckes or downes, which the reiection of the sea by little and little hath raised and cast vp, and the labour of man here and there supplied, might easily be drowned and conuerted from land into sea againe: and of the great harmes that these parts haue heretofore by eruption of the sea sustained, I could here set downe sundrie examples, but one among others shall suffice, because our owne Chronicles giue testimonie thereof, and that is of the mightie inundation in the raigne of King *Henrie* the first, whereby a great part of the countrie was irreouerably lost, and many of the poore distressed people being bereft of their habitation came into England; where the King vpon compassion (as also for that hee saw they might bee profitable to the Realme by instructing his subiects in the art of clothing) first placed them about *Carlel* in the North of England; and after remoued them into

Diuers steeples
at low water
do yet appeare
of the townes
and villages
that haue been
drowned.

Netherlanders
planted in
England.

South-

SOMETIME CONTINENT WITH GALLIA. 101

South Wales, where their posteritie hath euer since remained. Moreouer, long before this hapned, to wit, in the yeare of our Lord, seauen hundred fiftie and eight, when the Danes and the Gothes did fortifie the Iles of *Zealand* by driuing in of piles and making bankes at ebbing water, they were so prouident as first to make certaine mounts in sundrie places, whereunto they might retire at high water, as also flie to saue themselues, if the sea should at any time happen to breake in vpon them, the which artificiall hilles are yet vnto this day in the Ile of *walkers* to be seene. But now besides these low places that adioyne vpon the sea, being properly *Holland* and *Zealand*, the greater part of *Flanders* and *Brabant*, doe lie of such great euennesse of ground as do both the said countries of *Holland* and *Zealand*, though not so low as they, but of such height as no inundation of the sea can any whit annoy them, yea although the sand bankes or downes now on the sea side were neuer so much broken or cut through, & that both *Holland*, *Zealand*, and some of the next confining parts of *Brabant* and *Flanders*, were altogether drowned.

Danes and
Goths fortified
Zealand.

Artificiall
hilles to saue
people from
drowning.

Hubert Thomas a man of verie good parts, sometime chiefe Secretarie vnto *Fredericke* Count Palatine of *Rhene*, and Prince elector, in his description of the countrie of *Leige*, saith, that the sea hath come vp euen vnto the walles of *Tongres*, (now well nigh an hundred English miles from the sea) which seemeth vnto *Lewis Guicciardin*, verie strange, in so much as he thinketh *Hubert Thomas* to haue farreouer shot himselfe, and to haue beene of slender consideration in weening that the sea hath euer come vp

Guicciardin
in his description
of the Netherlands.

as farre as vnto *Tongres*, notwithstanding the good reasons which the other alleageth to proue it (and among other that the great Iron rings are there yet remaining, vnto which the shippes that there sometime arriued were fastned) because saith *Guicciardin*, *Tongres*, lieth now so farre from the sea, and that the sea could neuer haue had course so farre as thither, without the ruine of such countries as lie betweene it and the sea. With the said *Guicciardin* while he liued I was acquainted, and haue found him to confesse some errors that by mistaking or mis-information he had in his writings committed, and were he yet liuing hee might easily bee brought to confesse this also, and so to become of the opinion of *Hubert Thomas*, for whereas he would ouerthrow the reasons of the said *Thomas*, because *Tongres* is now so farre from the sea, and that the countries lying betweene that and the sea, must then of the sea needs haue beene ouer-flowne, what refutall is this, when it can be prooued that they so were, I meane, all such as lie in an equall euennesse without any hills, for the great euennesse of all ground that naturally is so, hath doubtlesse beene so first made and caused by water; as the plaine and euen medowes haue without all doubt in time past so beene made by the water wherewith they haue beene couered, and the water either seeking some course by chanell, or otherwise drained or holpen to haue issue, the Sun in time drying vp the mud hath made them to become firme and fruitfull grounds. An especiall reason then that these parts of the Low Countries haue beene sea, is their maruelous great euennesse, which nothing can haue caused but water.

Another

Reasons of the
euennesse of
medowes.

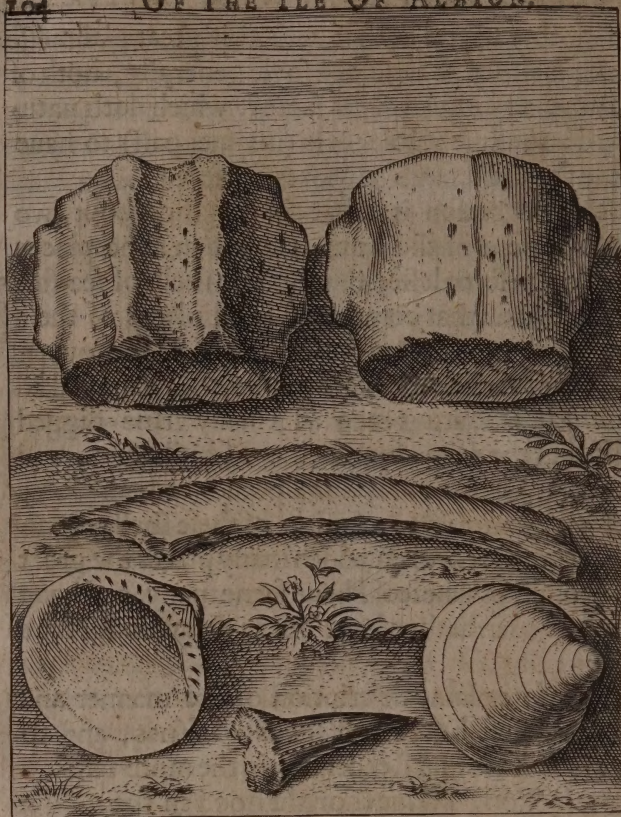
Another reason is, that with this great plainnesse or euennesse of ground, the soyle generally, both of *Flanders* and *Brabant*, is sandie, which doth naturally demonstrate those parts (in times past) to haue beene the flats, sands or shores of the sea.

A third reason is, that in digging about two fadome deepe in the earth, though in some places more and in some lesse, innumerable shells of sea-fish are found, and that commonly in all places of these plaine and euen grounds, both in field and towne, and hereof to bee thoroughly informed I haue talked with such labouring men as vsually haue digged wells, and the deepe foundations of buildings, and they all agree, that they doe commonly in all places find an innumerable quantitie of these shells, some whole and some broken, and in many places the great bones of fishes whereof I haue scene many, and haue had some euen as they haue beene digged out of the earth:

Shells of sea-fish found in the earth.

For a more plaine description of the manner and forme of these bones and shells of fishes, and to giue the curious Reader herein the more satisf-

faction, I haue thought good in the next ensuing page to set downe some of them in picture.



Great bones of
fishes found in
the earth.

The chine bones are comonly found in this manner, of about a foot in length, some much more, and some lesse, the peeces of broken ribbes are sometimes found as thicke as a beame of timber, and sometimes farre lesse, the shelles are not like vnto our cockle shelles, but on the outside plaine and euen and about a quarter of an inch thicke, especially the bigger sort which are of ten or twelue inches in compasse
about

about by the edges. Moreouer potters in working their clay which is gotten in some especial places, doe find in it certaine things which are as hard as stone, and of the very forme and shape of the tounge of some sortes of fishes, each with the root vnto it, to make it the very markable and right proportion of such a kind of tounge in all respects, some beeing more then two inches long, and some lesse then one inche, and they that thus find them do not otherwise call them, but the tounge of fishes, which beeing so, and turned into very hard stone, is a strange thing in nature, but the lesse strange because nature in her conuerfions of other substances into stone, is often seene to worke the like. True it is, that in some places Fir trees haue also bin found in digging in the earth in these low countries, and commonly with the roots lying to the Southwest, and the toppes to the Northeast, but these are not to bee thought euer to haue grown in the *Netherlands*, because none are knowne to grow there, the soyle not beeing by nature apt to produce them, but are most commonly found in cold hilly places, or vpon high mountaines, as in *Germanie* & other partes, & these in the time of the deluge might from thence by the rage of waters, be driuen thither. There is moreouer some sorte of shelles sometimes found in the vneyards of *Champaigne in France*, which is not low or euen, but rather a hilly or vneuen country; of these it cannot otherwise bee imagined but that they haue in like manner by the great rage and tossing of the waters in the yniuersall deluge bin cast thither, if they haue bin of any sea shell fish, and such as horse-muscles which are

Firre trees
found in the
earth

found in fresh water; for that may also bee a question, seeing no man can thinke that the sayd country hath euer bin sea, no reason or likely hood in the world there vnto concurring: nor of these shelles are there any great store: neither lie they deepe in the earth but are now & then found by a chance; whereas the shells found in the *Netherlands* are in such innumerable quantitie; that they lye all along within the earth as do the vaines or differences of the earth or soile it selfe, in other places: and here and there the great bones of fishes (as before haue bin shewed) are also found lying among them. Yea it hath hapned that ankors haue bin found in digging on the heath in the sandy *Kempin* of *Brabant*. Moreouer, at such time as the Famous water-passage was digged from *Bruxels*, vnto the riuer of *Rupel* at *VVillebrook*, which was by the labour of men cut or digged, through corne-land, wood-land, and medowes, about the space of fifteen English miles: begun in the yeare of our Lord, 1550. and ended in Anno 1561. (a marueilous attempt to bee vndertaken by one Citie) there was found among other things the bones or anatomic of a sea Elephant, the head whereof, which is yet reserved, my selfe haue seen. It is also to bee noted that albeit in digging deep in the Earth in *Brabant* and *Flanders* great aboundance of the shelles of fishes are found yet in digging in the Earth in *Holland* and *Zealand*, none at all are perceiued, howbeit on the sands on the sea shore there are very many, and of these the Emperor *Caligula* caused his Souldiers to gather great store, to carrie with them to *Rome*, and there in the *Capitoll* to present them in token of Triumph,

The bones
of a sea Ele-
phant found
in the earth.

Caligula car-
ried shelles
of the sea
Coast of Hol-
land to Rome.

Triumph, as hauing taken the spoyle of the *German Ocean*. The reason then why such shelles are not found in the earth in *Holland* and *Zealand* as they are in *Brabant* and *Flanders*, is, because those parts haue bin in time long past, part of the depth of the sea: and the partes aforesaid of *Brabant* and *Flanders* the flats or shore; and on the flats & not in the depths such kind of shel-fish is naturally nourished.

The *Netherlands* thus beeing shewed to haue bin sea; it is now to bee demonstrated that they were sea both before and since the flood, and not by the flood only to caused; and this may appeare by the little time that the flood lasted, because there could not in so shorte a space such an innumerable multitude of shel-fishes breed and increase to such bignesse, the shelles beeing so big and so thicke as before is shewed; but they must needes haue had a farre longer time, and therefore the sea heere to haue remayned many yeeres after the flood. Neither could such innumerable multitude from elswhere by the said flood which was very vehement and raging be brought hither, as such few might paraduenture be, as now and then by chance are found in some vineyards of *Campaign*, whereof I haue spoken before, but these being heere in such an exceeding quantitie, lying in such an equall course & order, which the confused course of that flood could not so dispose, plainly sheweth them to haue bin there first bred and nourished by nature, and in that fort and loose kind of redish sand, somewhat of the colour of clay, suncke downe and fetled together, by litle and litle, before it grew to the nature of hard and dry land, the which hauing bin sea before the flood (in

The shel-fish
might heere
bee bred,
both before
and after
the flood

which time this store of shel-fish may haue bin bred, it must needs also haue continued sea after the flood, for the flood could not be the cause to make any part land that before had bin sea, but rather many parts sea, that before had bin land.

And apparent reason must then bee sought, how it hath come to passe that these *Netherlands* hauing bin sea, haue become to be land; and if so be that this question were moued of such partes onely of these countries as *Holland*, *Zealand*, and their confines, which may by the seas inundation (as before hath bin said) easily be drowned, & made sea againe, it might by the ordinary answer that the sea doth often gaine in one place and loose in another, soone be resolved: but speaking of these partes of *Flanders* and *Brabant*, which hauing bin sea and beeing become land, can no more by any inundation bee made sea againe, this I say requireth an imminent reason to be sought for; the which cannot bee found, but in the breaking of the *German Ocean*, through that *Isthmos*, or narrow passage of land, which once conioyned *Albion* to *Gallia*, that is to say, *England* to *France*, by which onely meanes the sea finding out a new course, all the euen parts of the *Netherlands* hauing (as is aforesaid) before bin sea, became eftsoones dry land: euen as by common experience wee see that warry or moorish grownds are drayned dry, when an issue may bee found to lead away the water to some lower chanel, poole, or riuer. And euen so in like manner this breach in our *Isthmos* beeing once made, and the sea hauing bin before the said breach somewhat lower on the west side thereof then on the east side, the course of

How the
Netherlands
hauing bin
sea became
land.

of the water, by a naturall readines, taking scope down through this new Chanell (which before was onely a kinde of gulse as is *Mare Rubrum*) towards the most huge Westerne Ocean, the greater devider of *Europe*, and *Africa*, from the late found *America*, it did without all doubt worke this great effect, and no way is there else to bee found or imagined, whereby these Seas might be drayned or drawne away, to make these former shallow places to appeare and become drie Land, but onely by this way and course.

That the Sea on the West side of the said *Isthmos* was lower then the Sea on the East side thereof, is besides this great worke thereby wrought, to bee iudged by the sundry flats and shallowes on the East side, aswell on the coast of *England* as of *Flanders*, yea one in a manner lying betweene *Douer* and *Calis*, of about three English miles in length, of some called our Ladies sand. And contrary-wise on the West side no such flats at all to bee found, whereby may well be gathered that as the Land vnder the Sea remaineth on the one side lower then on the other, so accordingly did the Sea also. It is moreouer to bee iudged by the very present course of the Sea; for it is obserued that the currant of the water is more swift downe the Chanell towards the West; then from the West vnto the East: old shippers of the *Netherlands* affirming, that they haue often noted the Voyage from *Holland* to *Spaine*, to be shorter by a day and a halfe sayling, then the Voyage from *Spaine* to *Holland*. That the Seas are different in height one from the other, euen in places where they haue but narrow separations of Land betweene them, is very manifest, for

O 3

here-

heretofore at such time as some of the Kings of *Egypt* went about by cutting the separation of land which is beetweene the *Red-sea* before recited, and *Mare Mediterraneum* or the *Midland-sea*, to bring them both into one, it was found by the *perpendicularum* or instrument of water leuel, that the *Red-sea* was much higher then the *Mediterranium* sea, and beeing but shallow in diuers places it was feared it would in those places haue become so dry that it would not haue bin nauigable, but rather that people might haue passed through it on foot, though not as *Moyſes* with the children of *Israel* miraculously did, but euen vpon dry ground, and for this and other inconueniencies which might haue ensued it was left vndone. Moreouer it hath also bin found that the sea on the west side of *America* vulgarly called *Mar del zur*, is much higher then the *Atlanticke* sea, which lieth on the east side, so as if it had so bin that the *Isthmos* of land beetweene *Panama* & *Nombre de Dios* might haue bin cut through, that passage there might haue bin made into the *Pacifike* sea, otherwise called *Mar del zur*, without sailing so farre about as by the straights of *Magellan*, yet would some other great inconueniencies haue growne through the inequalitye of the heighths of these two seas.

Another reason there is that this separation hath bin made since the flood, which is also very considerable, & that is, that the Patriarch *Noe* hauing had with him in the *Arke* all sortes of beasts (all else besides throughout the whole world beeing destroyed) these then after the flood beeing put forth of the *Arke*, to encrease and multiply, did after ward in time disperse themselves

themselves ouer all partes of the continent or maine land, but long after it could not bee before the ravenous wolfe had made his kind nature knowne vnto man, and therefore no man vnlesse hee were mad, would euer transporte of that race for the goodnes of the breed, out of the continent into any Iles: no more then men will euer carry foxes (though they bee lesse damagable) out of our continent into the Ile of *Wight*. But our Ile as is aforesayd, continuing since the floud fastned by Nature vnto the great continent, these wicked beasts did of themselves passe ouer, and if any should object that *England*, hath no wolves in it, they may be answered that *Scotland*, beeing therewith conioyned hath very many, & so *England* it selfe sometime also had, vntill such time as King *Edgar*, tooke order for the Destroying of them throughout the whole Realme, which generall Destruction they well deserued by a Kings commaund, hauing before that Kings time bin the Destruction of two Kings of the Britaines, which were, *Madan* and *Mempricius*.

No foxes in
the Ile of
Wight.

The like
may be
thought of
Ireland.
some time
beeing an-
nexad to
Scotland in
regard of
the Wolves
in that Ile.

But now whether the breach of this our *Isthmos*, were caused by some great Earth-quake, whereby the sea first breaking through, might afterward by little & little enlarge her passage, or whether it were cut by the labour of man in regard of comoditie by that passage, or whether the inhabitants of the one side or the other by occasion of war did cut it; thereby to be sequestred and freed from their Enemies, must needs remain altogether vncertain; but, that our Ile hath bin continent with *France* and that since the deluge, hath here bin shewed: and although not out of the writings of old authors, yet by euident reasons and marke-
able

able demonstrations, such as well in this case are to be allowed for sufficient authors; yea, and that before such as might perhaps deliuer vs some such report, vppon some others heare-say, and want such due proofes as here haue bin alleadged to confirme it. And no maruaile is it, that in olde Authors no relation of this is found, considering that they must in deepe be very old, that hereof must make mention, yea, they must haue bin such as in those times, must haue liued about these parts, or had good meanes from these parts to haue vnderstood it, both which, considering those so very ancient ages; and the want of knowledge of letters, generally of all people in these parts of *Europe*, cannot possibly be expected. Many ages were ouer-past betweene the time of the deluge, and the time wherein the first Author liued, that euer made mention of our Ile, and let *Berosus* the *Chaldean* Priest (if hee were before *Aristotle*) haue the credit to bee the first, who liued (as it is sayd) about 340. yeares before the time of Christ, and so farre from our Ile, that neither he nor others for sundry ages after him, could come to haue true knowledge thereof, seeing they neuer came to conuerse with any of the inhabitants, that so they might haue learned it by tradition, if by tradition among such barbarous people, it had vtill then bin conserued; for by writing could they not vnderstand it from them, that in many ages after, knew not what writing meant: and when afterward in length of time their posterity came to the knowledge of letters, then had both this and other things belonging to their antiquities, long before beene worne out of remembrance: And thus will I here end this Chapter, and so returne againe to prosecute my former course.

Berosus hath
all his credit
of *Annus* of
Viterbo.

OF THE ARRYVALL
OF THE SAXONS OVTOF
GERMANY INTO BRITAINNE:

And how they received the *Christian*
Faith, possessed the best part of the
Country, called it *England*; and
leaving the name of Saxons
came generally to be cal-
led Englishmen.

The fifth Chapter.



Haue in the third Chapter spoken of
the old Customes of our Saxon An-
cesters before their comming into
Britaine; and of *Britaine* sometime
called *Albion*, I haue spoken in the
last fore-going Chapter, and heere
am I now come vnto the comming of them out of
Germany into this most famous and flourishing Ile.

King *Brute* by Conquering the more ancient In-
habitants, obtayned the rule and Domination ouer
all *Albion*, which after him the Conqueror thereof,
became (according to the most generall opinion) to
bee called *Brittaine*, which hee deuiding into three
parts, did leaue vnto the Kingly Government of his
three sonnes. Vnto *Lochrine* who was the eldest, he left
Loegria, now called *England*. Vnto *Albanact* the se-
cond sonne, he allotted *Albania*, now called *Scotland*:
And vnto *Camber*, the third son he gaue *Cambria*, now
called *Wales*. But as in this World there is nothing
stable, nor no possession of any family perpetually
P thereunto

It is sayd that
Brute arrived in
Albion about
3000. yeares
after the crea-
tion of the
world.

About 330.
yeares, as
some write,
before the
birth of
Christ.

there vnto assured, so these three Kingdomes did not still remaine vnto the posteritie of this King *Brute* and his *Britaines*, for the valiant Prince *Fergus*, sonne vnto *Ferquardus* King of *Ireland*, coming out of that Ile into the North parte of *Britaine*, vanquished the British inhabitants, and became the first King in that country, of the Scottish nation; for so were the people which he brought with him out of *Ireland* called.

The people
of the sep-
trionall
partes of
Germany,
were chiefly
giuen to the
exercise of
shooting.

The Scottish-men if originally they came out of *Scythia* (as some of their owne authors affirme) and so take the name of *Scotts* or *Scyttes*, of the ancient teutonic verb *Scyptan*, whereof cometh our English verb *to-shoot*, then in all likelyhood was it from the German *Sythya*, whereof some doe account apart of *Denmark* also to haue bin, and seeking new habitation might passe ouer to the *Orcades*, and coasting downe southerly along by the shore of *Ireland*, crosse ouer into *Cantiabria*: and from thence (in some time after) come into *Ireland*. This I say must bee presumed, if reiecting the tale of *Scota* wee accord vnto such authors, as will bring them from *Scythia* into *Spaine*, from whence it is held they came into *Ireland*, and so into *Scotland*.

Pictes not
so called of
painting
their bodies.

Moreouer the *Pictes*, a people not so called of painting their bodyes, as some haue supposed, but vpon mistaking their true name which was *Phichtian* that is to say fighters (for the *ch*, must here bee pronounced as *gh*, and then standeth in steed of *s*, to expresse the plurall number) comming first out of the German *Scythia*, bordering vpon *Mare Balticum*, where at this present are the Dukedomes of *Meckelbourg* and *Pomerania* (from which partes or neere there

there-about, the Scottish men according to the opinion of some writers, as is aforesaid, are also said to haue come) & getting foot in *Britaine* did lastly encroach vnto themselves a Kingdome betweene *Loegria* and *Albania*, by fleeing from each of these two countryes a parte, that is to say, a parte from *England*; and a part from *Scotland*, as *Galloway* from the one, and *Westmerland* from the other.

But the British people that as yet possessed *Loegria* *Loegria*, afterward called *England*. did not there for all this enioy their ancient freedom, for that *Iulius Caesar* with his Romans hauing inuaded and subdued them, made them tributary vnto the Roman Empire, under which they continued the space of almost five hundred yeares, during which time they were gouerned by their owne tributary kings, or by such Lieftenants as the Roman Emperours appointed ouer them, yeilding thus vnto the Romans a constrained subiection, and from them againe receiuing protection, vntill such time as the puissance of that Monarchie began to decline, and that by reason of the inuasion made vpon them, euen in their owne proper and naturall country of *Italie*, by cruell *Atilla* King of the Hunnes, they were forced to giue ouer and relinquish the rule and protection of the Brittaines, euen at such time as the Brittaines were most vnable to defend themselves from their bordering enimies, the confederated Scottishmen and Pictes: yea by the Romans themselves were they made the lesse able, in that they had drawne great troups of their best men of armes for their ayde and seruice out of Britaine into other partes, and weakned they also were because that great multitudes had bin consumed

by Pestilence. Thus notwithstanding the most grievous complaints made vnto the Romans by the Britaines to bee by them assisted, they were now of them vtterly neglected, and left vnto their owne weakest abillity : And so the Romane domination ouer Britaine, that first began vnder *Iulius Caesar*, the first of all the Roman Emperors, now ceased and tooke an end vnder the Emperour *Valentinian* the third, and last of that name.

Dauid
Chamber.

Nine thou-
sand Saxons
first brought
into Britaine,
(as sayth Po-
marinus.)

The Britaines beeing thus abandoned, elected *Vortiger* to bee their King, who hauing lost as some Scottish Writers report, twenty thousand men with *Gurellus* their Caprayne, in a battle agaynst the Scots and Pictes, who therein lost but about foure thousand, was resolved to haue fled into *Cambria*, but beeing by his Councell and Nobillity dissuaded, hee with their aduise, did send ouer for succour into *Germany*, vnto the Saxons : then the most renowned and warlike people of all the *Germans*. His request they condescended vnto, and *Hingistus* and *Horsus*, two bretheren, and most valiant Saxon Princes, had the conduction of these forces ouer into *Britaine* in three great and long Shippes, then called keeles ; to the number of nine thousand men. And because these noble Gentlemen were the very first bringers and conductors of the ancestors of Englishmen into Britaine, from whence vnto their Posterity the possession of the Countrey hath ensued, I thought fit here in pourtraiture to set downe their first Arriuall ; therewithall to shewe the manner of the Apparell which they wore, the Weapons which they vsed, and the Banner or Ensigne first by them there spread in the field.

THE

THE ARRIVAL OF THE FIRST AN-
celtors of English-men out of *Germanie* into
Brittany.



They arrived at *Ippersfleete* now called *Ebsfleete*,
in the Ile of *Tanes* in *Kent*, in the year of our Lord
447. and in the second year of the Raigne of King
Vortiger. And albeit venerable *Bede* writeth that in
the year of our Lord 429. *Marcianus* Raigned with
Valentinian, in whose time he sayth the Saxons, were

sent for by King *Portiger* into *Britaine*, yet sayth hee, not that they arriued there in the sayd 429. yeare, but in the time of the raigne of *Valentinsan*, which continued thirty yeares, vntill such time as by the practise (as is thought) of *Maximus* he was killed.

Saxons came
into *Britaine*,
and Frankes
into *Gallia*
much about
a time.

Here by the way it may please the Reader to note, that it was but somewhat more then twentie yeares before the comming of the Saxons into *Brittaine*, that the Frankes (of whom in some of the fore-going chapters I haue spoken) beeing a people also of *Germanie*, bordering neighbours vnto the Saxons, and speaking in effect the same language with them, did vnder *Faramond* their Leader and elected King, enter into the Country of the *Gaules*: where they seated themselves, and became in fine the occasion that the whole country after their name of Frankes was called **Frankenric**, that is to say, the Kingdom or possession of the Frankes, and since by abreuiaition *France*. For in the raigne of *Clodion*, the sonne and next successor vnto the afore-named King *Faramond*, who (as is aboue sayd) conducted the Frankes out of *Germanie* into *Gallia*, Prince *Hingistus* conducted the Saxons in like manner out of *Germanie* into *Britaine*.

Prince *Hingistus* and his brother *Horsus* first bringers of Englishmen into *Britaine*.

Vltarpius

Hingistus when first hee there arriued, was a goodly young Gentleman vnder the age of thirtie yeares: of a marueilous great courage, and of an excellent wit, and both hee and his brother *Horsus* were the more renowned for that they had beene brought vp in the seruice of the aforenamed Emperor *Valentinian*. They were of very Noble descent, their Father *Metgille*, being the son of *Metca*, & *Metca* sonne vnto the great renowned Prince *Moden*, from whom

whom many kings did afterward deriue their offspring, and in regard of his great honor did duely from him obserue their degrees and descents.

And heere I cannot but wonder at *Occa Scarlensis*, Occa Scarlensis. of whose litle credit I haue spoken in the second chapter, who telleth vs first of two brethren called *Hingistus* and *Horsus* the sonnes, as he saith, of *Vadulphe Hayon* Duke of *Friesland*, and that *Hingistus*, who was two yeares elder then his brother *Horsus*, was borne in the yeare of our Lord 361, by which accompt *Hingistus* when in the yeare of our Lord 447 hee came vnto the ayde of King *Portiger*, must haue bin 86. yeares old, and so a very vnlikely man to beare Armes. He further telleth vs of other two bretheren, also called *Hingistus* and *Horsus*, sonnes as he sayeth, vnto *Odilbald* King of *Friesland*, and borne in the yeare 441. who he saith went also into *Britaine*, to reuenge the deaths of the aforesaid *Hingistus* and *Horsus*, and were both slaine; but their souldiers notwithstanding beeing animated by *Gorimond* an Irish Captain (who with many Irish-men was ioyned with them) to reuenge the deaths of their Princes; they fought so valiantly that they obtained the victorie, and made *Gorimond* their King: after whose death they chose one of their own nation, vnto that dignity. Lo heere wee see that *Occa* hath not onely found out other parents for our *Hingistus* and *Horsus* then *Venerable Bede* (though he liued 200. yeares before *Occa*) doth name, or the before by any other author we haue heard of, but he findeth out a second *Hingistus*, and a second *Horsus*, to reuenge the deaths of the former, & deserueth in both his relations to bee beleued a like.

Hingistius
of whence
hee was.

Chro. Saxon

The ancient
armes of
Saxonic.

The Duke of
Sauoy de-
scended from
Saxonic.

Hingistius was doubtlesse a Prince of the chiefest blood and Nobillitie of *Saxonic*, and by birth of *Angria* in *Westphalia* vulgarly of old time called *Westfielding* (wherein vnto this present a place retaineth the name of *Hengster-holt*) his wapen or armes beeing a leaping white horse or *Hengst*, in a red field; or according to our mixed manner of blasing armes in broken French and English put together, A horse argent rampant in a field gules: which was the ancient armes of *Saxonic*, that the chiefe Princes and Dukes haue there long since for many ages together borne. And albeic the Dukes of *Saxonic* haue of later yeares changed that coat, yet doth *Henery Iulius* now Duke of *Brunswyke* (a most ancient Saxon Prince) who somtime bore the white horse in a red field, now beare the white horse for his creast, hauing for the cheife cote of his armes, the two Leopards, which by *Richard Cordelion* King of *England* was giuen vnto his ancester *Henry the Lion*, Duke of *Saxon*, who had married with *Mathilda* the said Kings sister, and by the Emperor *Frederick Barbarossa*, had bin bereft of his armes and titles of honor. Moreouer *Charles Emanuel* the now Duke of *Sauoy*, who is lineally descended from the ancient Princes of the chiefe house of *Saxonic*, by Prince *Beral* who came out of *Saxonic* into *Sauoy* in the yeare of our Lord 998. and was the third sonne of *Hugh* Duke of *Saxonic*, which *Hugh* was brother vnto the Emperor *Otho* the third, doth yet beare for one of his coates the sayd leaping white horse in a red field.

And very likely it is that this armes was in ancient time of paganisme, especially chosen in regard of

of some diuine excellency belecued to bee in this beast, for the old Germans, as saith *Tacitus*, had a certaine opinion, that a white Horse neuer hauing beene bridled, or any way vsed, but taken out of the woods, and put to draw a sacred Chariot, the Priest or Prince following it; did by the neighings thereof, fore-tell things to come.

Vnto their Armes their names of *Hingistius* and *Horsus* did also alude, being in their language *Hengst* and *Horse*, and *Synonuma*, that is, both signifying one thing, to wit, a horse. A *Hengst*, properly in the teutonic is a *stoand horse*: a *horse*, being anciently therin, and yet with vs, the generall name of that kinde of Beast. If some will say, that in *Germany* a *Horse*, is called a *Ros*, and in the *Netherlands* a *Pert*, I answere it is true, but it was anciently in the *Netherlands* also called a *Horse*, and sometimes *Orse*, and at this day a litter is in the *Netherlands* called an *Orsbare*, which being written according to our English ortography, is a *horsharob*, which were if wee so vsed it, a name more fit and intelligible in our tong then a *horstitter*.

A Hengst
or Hingst
is a stoand
horse.

The ancient Pagan *Germans*, especially the noble men, as both *Crantzius* and other writers testifie, did sometimes take the names of beasts, as one would be called a Lyon, another a Beare, another a VVolf, and so in like manner had these two afore-named Princes, their denominations. Very probable it is, that these two Saxon leaders with their Forces, which were of *westphalia*, *Friesland*, and *Holland*, did (as the Chronicles of *Holland* affirme) set foorth from thence, and so sayle ouer into Britaine, for as I haue sayde in the third Chapter, the inhabitants of these prouinces were

Crantzius.

Chro. Batauiæ.

all sometime generally called by the name of Saxons.

*Hingist*us and his brother with their Forces beeing arrived in the Ile of *Tanet* in *Kent*, in the Yeare of our Lord before specified, and in the second of the Raigne of King *Vortiger*, as before hath also bin sayd; were vnto the sayd King greatly welcome, and marching against his Northern enemies, the Scottish and the Pictes, valiantly incountred them in battle, and overthrew them, whereby they gained vnto themselves most great honor and reputation. Hereuppon *Hingist*us desired of King *Vortiger*, so much ground as with the skin of a Bull hee could Compasse about; which hauing obtayned, he did cut out a large Bulls Hide into very small Thongs, leauing them still fast the one vnto the other, and hauing by this meanes brought the whole skin as it were into one Thong of a great length, he layd it in compasse on the ground, and so accordingly layd the Foundation of a Castle which he finished & called *Thong-castle*, situated neere vnto *Sydingborne* in *Kent*, in which castle he afterward Feasted King *Vortiger*, as anon I will declare. This Castle thus builded, *Hingist*us sent home word into his Countrey of *Saxony* as well of the good successe hee had had agaynst King *Vortigers* enemies, as of the goodnesse and fertillity of the soyle, and the lacke of VVarrely courage in the *Britaines*. Whereuppon a greater Nauy and number of men was sent ouer out of *Saxony* vnto him, and these consisted of the three principall sorts of Saxon people, to wit, of those that without distinction bare the name of Saxons. Of those that were particularly called the English. And of those that were called the *Pictes*.

The

The name of Saxons was notwithstanding generall to all, and thereof in the first Chapter I haue already spoken, but of the name of English and whence it should be deriued, I will heere first begin to speake. From whence then this may haue proceeded the conjectures haue bene diuers, albeit few or none doe carry likely-hood of truth.

It should seeme by the words of *Venerable Bede*, that they were called English, after their Countrey called *England* (wherein they inhabited long before they came into *Brittaine*) the which is thought to haue stood in the midst betweene the Vites and the Saxons: and Mr. *Cambden*, out of one *Ethelwerdus* an ancient Author findeth reason to bee of opinion that this Countrey indeed was the very old *England*. And that there is such a Countrey as was called *England*, and that before euer such a name was imposed vpon any part of *Brittaine*, *Venerable Bede*, as before is shewed, doth also testifie. And sundry other writers, as namely *Crantzium*, who plainly calleth it *Anglia*, that is to say, *England*. It was in time long past, the ancient Habitation of the Saxons, from whence by the Danes they were expulsed, and euer since hath it remayned in the Danish possession. It lyeth betwene *Iutland* and *Holsasia*, or to distinguish the bounds thereof more particularly, betweene *Flen-sbourg* and the floud *Sly*, whereon the towne of *Sleswik* is situated: And from this place sayth *Henricus Rantzouius*, the Saxons went, that passed ouer the Sea, vnto the ayde of the Brittaines, so naming them by the generall name of Saxons, though otherwise they were called English and of some English Saxons.

Beda Histor. Eccle. Angl.

Old England.

See more here of towards the end of the first Chapter.

Rantzouius in his periede of Empires.

About the
name of
England.

But now whence this name of *England*, and consequently of *Englisch* should come, is to bee considered. *Saxo Gramaticus* will needs haue it to haue had that name of one *Angul*, who hee sayth was Brother vnto *Dan* the first King of *Denmarke*, but *Albertus Crantz* beeing offended at his folly, tels him that *England* had the name of *Brittaine*, many hundreth yeares after this *Angul* was dead. Marry if *Saxo* ment it of the first or old *England*, heere-befote spoken of, and not of our present Country of *England*, hee is the more excusable, but it therefore followeth not that it is true, for other reasons that doe withstand it. Very apparent it is, that many Countries haue aptly taken their names from the very nature of their soyle, or from the manner of their Situation, whereof I could shewe sundry examples: and most manifest it is that in the ancient Teutonic as well as in the moderne, either high or low, the word *Eng*, signifieth narrow or strait, and sometimes a nooke, and if a man at this present should aske any Dutch-man in some Language besides his owne, that hee vnderstandeth: how hee would in his owne Language call a narrow Country or Region, he would straight-ways answere and say, *England* or *Engeland*: not vnfitly then may old *England* by the little or narrow situation thereof, in a very nook of land bordering vppon *Mare Balticum*, haue had at the first in the ancient Teutonic language that denomination: And not onely this old *England* whereof wee speake, but our present Country of *England*, also growing to a narrownesse or straitnesse, both towards the North, and towards the West, doth not disagree from this reason; though perhaps

England what
the name signifieth.

perhaps another reason might also moue King *Egbert* to cause it to be called *England*, whereof I shall take occasion to speake more afterward. It was anciently written *Engaland*, and corruptly *Englaland*, and now both in high and low dutch, it is commonly written *Engeland*, and thus much about the name thereof shall here suffice.

King *Egbert*
first caused our
Country to be
called *England*.

Now as touching the third sort of Saxon people, which were called the *Vites*. Some will haue them called *Inites*, and not *Vites*, and others will haue them called *Geates*, or rather *Gothes*, but with these latter I meane not to meddle for that they ouer-shoot the marke too far; and so will neuer hit it. *Venerable Bede* calleth them plainly *Vites*, and noteth the Ile of *Wight*, which yet retayneth that name of them, to haue bin besides other places of the Continent, their habitation. Moreouer some of these *Vites*, as *Sebastian Munster* declareth, went and inhabited among the mountaynes that deuide *Germany* from *Italy*. And these by this occasion (as plainly it seemeth) were called the *Hil-vites*, for a mountaine which now in the Teutonic is called a *Berghe*, was heretofore called a *Hil*, as also a *Dun*, and we yet from thence retayne the name of *Hill*, in our language: And to the Country of the *Hil-vites*, the latinists giuing a name drawn from the Teutonic sound, haue made it *Heluetia*, and the German name of *Suissers*, that is to say the *Vuses* or *Vuser* (for *r* in the end of a word, doth in the high Dutch diuers times expresse the plurall number, as *s* doth with *vs*) doth also heereunto concur. The *s* beeing set before the *v*, or double *w*, is often in the Teutonic vsed for the abreuiation of the Article *the*, as

Munstercus
libro tertio.

Hil vites other
wife called
Suissers.

Vites and
Iutes all one.

s'winter for the winter, and sundry the like. But I haue reason to be of opinion that **Iutes** and **Vites**, is all one, and so no man deceiued in taking of any of both to be right, for the *v* being here taken as a Vo- well, and not as a consonant, it is *u-ites*, and so by pronounciation easily brought to bee all one in sound with *Iutes*, if the *u*, be sounded as in the Teutonic it is, which indeede is the more naturall and apt sound thereof, that is, as we English-men would sound it, if the true writing were with *y-u*.

The Vites why
so named.

And as for the reason, why this people had particularly this name, I take it to haue proceeded of a certayne swiftnesse or agillity, which they accustomed themselues vnto, both in warre and in hunting, more then did the others.

Vlitarpius.

With this troupe, consisting of these three aforesaid sorts of German people, came ouer the most faire Lady *Rowena*, which some Saxon Authors call *Roxina*, who as our Chroniclers say, was the daughter of *Hingistus*, but I finde in some of that Country Writers from whence she came, that shee was his Neece, which is the likelier of both, considering that *Hingistus* is not like at that time to haue beene olde enough to haue had such a daughter, and that he was as yong when he came into *Britaine*, as before hath beene sayd, may appeare by the many yeares that hee liued after his comming thither. As this Lady was very beautiful, so was shee of a very comely deportment, and *Hingistus* hauing inuited King *Vortiger* to a Supper, at his new builded Castle, caused that after Supper shee came foorth of her Chamber into the Kings presence, with a cup of gold filled with wine, in her hand, and making

making in very seemely manner a low reuerence vnto the King, sayd with a pleasing grace and countenance, in our ancient language, **waes heal blaford Cyning**, which is, being rightly expounded according to our present speech, **be of health lord king**, for as **was**, is our verbe of the preterimperfect tense or preterperfect tense signifying **haue bin**, so **was**, being the same verb in the imperative mood and now pronounced **war**, is as much to say, as **grow**, **be**, or **become**; & **waes-heal** by corruption of pronounciatio afterwards became to be **wassail**. The King not vnderstanding what shee said, demaunded it of his Chamberlaine, who was his Interpreter, and when he knew what it was, he asked him how he might againe answere her, in her owne language, wherof being informed, he sayd vnto her, **Dzinc heal**, that is to say, **Drink health**. Of the beauty of this Lady, the King tooke so great liking that he became exceedingly inamoured with her, and desired to haue her in marriage; which *Hingist*us agreed vnto, vppon condition, that the King should giue vnto him the whole Country of *Kent*, whereunto hee willingly condescended, and diuorcing himself from his former married wife, married with the Saxon Lady *Romena*.

Wassail, what it rightly signifieth.

*Hingist*us hauing thus by the Kings gift obtayned all *Kent* (which before that time, with somewhat more annexed vnto it, had beene deuided into foure petty kingdomes) he made it now one entire kingdome, by taking vpon himselfe the name and title of king thereof. And being now placed in his owne Realme, which he meant to keep and defend, sent ouer into *Germany*, for more Saxon forces, to be imployed in the North parts agaynst the asorenamed enemies of the Britains,

*Hingist*us becommeth King of *Kent*.

A second supply of Saxon forces.

which accordingly were brought ouer, to the number, as some write, of 5000. men, vnder the leading and conduct of *Occa* and *Ebusa*, neere kinsmen vnto King *Hingistus*, and these both in seruice in the field, and in Garrisons in the holdes, were imployed as is afore-sayd.

The beginning
of the breach
betweene the
Britans and
the Saxons.

The Britanes in the meane time, seeing King *Vortiger* not onely for the loue of *Rowena* (a Pagan VVo-man) to haue left his lawfull and Christian wife, but to bee altogether adicted vnto her Nation, and not only to haue giuen vnto King *Hingistus*, the free possession of all *Kent*, but to haue added vnto that Kingdome, those parts which wee now call *Middlesex*, *Essex*, and *Sussex*, there grew in the Britanes a great auersion from their King, and no lesse hatred vnto the Saxons, which the Saxons already perceiuing, and finding on their parts some causes of complaint, as the want of due payment, notwithstanding the great seruices they had done them, the lacke of necessary prouision due vnto them, and the like; the fire of hatred deeply kindled on eyther side, and from loue and friendship they grew into mortall hate and enmity. And King *Hingistus* beeing a Pagan, and not acquainted with the Precepts of Christianity, perhaps was glad to haue occasion by this breach to get from them what he could: Though yet at the first by taking the Kings part, to helpe to chastise his people, as his disobedient subiects.

Rebels against
their wils.

The Britanes heereuppon seeing themselues thus to bee made Rebels agaynst their wils, sought estoones to be the Subiects of a better King, and deposing their King *Vortiger*, elected *Vortimer* his eldest sonne

Sonne vnto his Fathers dignitie. King *Vortimer* no sooner aduanced to the Crowne and dignitie of his Father, began open hostillity against the Saxons, and besides sundry Skirmishes, had with them foure batailes or Foughten Fields. In the first whereof which was at *Ailesford* in *Kent*, although the Saxons kept the field, yet was *Horsus* brother vnto King *Hingistus* there slaine, howbeit his death was recompensed with the slaughter of *Categerne* the brother of King *Vortimer*. To be brieft, the Saxons by this aforementioned british King were so weakened and pressed, that they not only retyred into the Ile of *Tanet*, but King *Hingistus* himselfe went ouer for a supply of more forces, and albeit some are of opinion that after his first aryuall in *Britaine*, hee neuer crossed the seas backe againe into *Saxonic*, yet should it seeme by others that he did, and *Iohn Dowza* in his verses in praise of *Leyden* in *Holland*, saith, that *Hingistus* is thought at such time as hee returned victorious (as hee tells vs) out of *Britaine*, did lay the foundation of the castle of that Towne, which carieth no liklihood of truth, for that *Hingistus* returned not victorious, neither had he reason to stay there about the buylding of Castles. During the time of the absence of King *Hingistus*, the Queene *Roxena* (as some haue written) found the meanes that King *Vortimer*, was poysoned, after hee had raigned about six yeares.

The Sonne beeing now dead, King *Vortiger* the deposed father obtained againe the Kingdome, & soone after King *Hingistus* returned with his new forces into *Britaine*. But finding a great & vnexpected alteration in this King, he was not only forced to make

King *Vortiger* deposed, and his sonne *Vortimer* made King.

Horsus the brother of *Hingistus* slaine.

King *Hingistus* returned into Saxony for more forces.

King *Vortiger* the second tyme made King, became alienated from the Saxons.

R

friendship

friendship with the Scottish and the Pictes (if his peace with them was not made a little before) but to prepare euen by force of armes to defend himselfe against his new turnd enemy & former friend; who had now gathered a strong power of Britāns to go against him in the field. But whether it were that he thought himselfe too weake, or that hee rather sought to be especially reuenged vpon the British Nobility, which hee might presume to haue drawne the affection of King *Portiger* from him, or both, true it is that hee rather deuised to take vp the matter by treaty then by battaile, and the time and place therevnto appointed beeing *May-day*, and *Salisbury plaine*, both these Kings accordingly met; either accompaigned with his chiefeft Lords and followers, and there had king *Hingist* prepared them a feast, and after the Britans were wel whited with wine, he fell to taunting and girding at them, wherevpon blowes insued, and the British Nobilitie there present, beeing in all three hundreth, were all of them slaine, as *William of Malmesbury* reporteth, though others make the number more, and say that the Saxons had each of them a seax (a kinde of crooked knife) closely in his poket, & that at the watchword, *Dem comz seaxes*, which is as in the first chapter hath bin said, *take your seaxes*, they suddainly and at vnawares slew the Britans.

Two Kinges
and their
Nobility
met at a
bloody banquet.

Britains
massacred
by the Saxons.

Some yeares before the coming of the Saxons into *Britaine*; a like meeting hapned in *Germany*, betweenc the Saxons and the *Thuringers*; at which meeting, the Saxons by the plot and practice of the *Thuringers* had all bin slaine, if they had not before-hand suspected

suspected false measure ; and bin secretly provided for it, and thereby made their party good with the Thuringers, when as they thought to haue massacred them. And hereof as it should seeme, retayning memory, they did peradventure vppon suspition of such a like practise intended against them by the Brittaines, come thus secretly provided of weapons, wherewith, being in drinke, and falling in quarrel, they committed this bloody act. An act which albeit that it may be held for a lesse fault among such as were Pagans, then had they bin Christians, yet nor in any to be allowed, nor by any to be excused, vnlesse by Machiauell.

King *Portiger* vppon this massacre of his British Nobility, was leazed vpon and detayned Prisoner, and to purchase his liberty, was faine to confirme vnto King *Hingistus* his former donation of *Kent*, and the afore-named Prouinces; and to adde vnto them, to the increase of the sayd Saxon Kings dominion, the Prouinces, that at this present beare the names of *Sussex*, and *Norfolke*; so as albeit he beare the name of King of *Kent*, yet contained his Dominion siue of the other Countries, and so fixe in all. And when he had raigned (though not without often warres and troubles) the space of thirty and foure yeares, hee dyed honourably, as writeth *Marianus*. Others that write he dyed a violent death, do much differ among themselves, and so each ouerthroweth the others credit; some say he was slayne in battaile, others that he was beheaded, others that he was burnt. But the report of *Marianus* (besides other good reasons to approoue it, ouer and aboue the other Writers contradictions) doth appeare to be true, and especially by the

King *Hingistus*
raigned thirty
foure yeares.

King Vortiger
his miserable
end.

peaceable entrance and raigne of his Sonne *Oese*, who next succeeded him in his Kingdome.

King *Vortiger* after the accord made betweene him and King *Hingestus*, as is afore-sayd, retired himselfe into *Wales*, and there built a Castle, wherein he afterward came to a miserable end, for the Castle being set on fire, he therein was burnt.

The *Brittaines* then elected to raigne ouer them in his steed *Aurelius Ambrose*, whose Raigne lasted thirty and two yeares.

After him Raigned
Ether Pendragon, eightene yeares.

Next succeeded the Famous King
Arthur, Whose Raigne endured twenty and sixe yeares.

Then *Constantine*, who Raigned three yeares.

Aurelius Conanus, thirty and three yeares.

Vortiporus, foure yeares.

Malgo, five yeares.

Careticus, three yeares.

Cadwane, twenty and two yeares.

Cadwalin, forty and eight yeares.

Cadwalladar, three yeares.

During the Raignes of all these cleauen Kings, which together in number of yeares amounteth vnto 197. that is to say, from the death of King *Vortiger*, to the Death of *Cadwalladar* the last King of the *Brittaines*, whose raigne ended in the yeare of our Lord 685. there began in *Britaine* sixe Kingdomes more of the Saxons, so as in all there were seauen.

Seauen King-
domes of the
Saxons in
Britaine.

The first, as before hath bin shewed, was the Kingdome of *Kent*.

That

That which began next after, was the Kingdome of the *South-Saxons*.

The third of the *East-Englsh*.

The fourth of the *West-Saxons*.

The fifth of the *East-Saxons*.

The sixt of the *Northumbers*.

The seauenth which last of all tooke beginning was that of the *Mercians*.

Thus the Saxons, who at the first came vnto the aide of the Britains, became about two hundreth years after, to be the Possessours and sharers of this best part of the whole Ile of *Britaine* among themselues.

And as their language was altogether different from that of the *Britains*, so left they very few Cities, Towns, Villages, passages, Riuers, Woods, Fields, Hills or dales,

Names of all places in Britaine changed by the Saxons.

that they gaue not new names vnto: Such as in their owne language were intelligible, and eyther giuen by reason of the situation or nature of the place, or after some place in some sort like vnto it in *Germanie*, from whence they came. As the name of *Oxford* or *Oxenford*, on the riuer of *Thames*, after the Towne of like name in *Germany*, situated on the riuer of *Oder*, Our *Hereford* neere vnto *Wales*, after *Hernord* in *Westphalia*, and so in like manner may bee sayd of *Stafford*, *Swinford*, *Bradford*, *Norden*, *Newarke*, *Bentham*, *Oxenbridge*, *Buchurst*, *Sconeithorp*, *Holt*, *Mansfield*, *Swinefield*, *Daunentry*, *Hamsteed*, *Radclif*, *Rosendale*, and a great number more of places in our Country, that yet retayne the names of places in *Germany*, and the *Netherlands*, (albeit the ancient orthography may in some of them be some little varied) as here to be reckoned vp would be tedious.

As touching the name of our most ancient, chiefe and famous City, it could neere of *Luds-towne* take the name of *London*, because it had neuer anciently the name of *Luds-towne*, neyther could it, for that **Towne** is not a British but a Saxon word, but if it tooke any appellation after King *Lud*, it must then haue bin called *Caer-lud*, and not *Luds-town*, but considering of how little credit the relations of *Geffery* of *Monmouth* are, who from *Lud* doth deriue it, it may rather be thought that hee hath imagined this name to haue come from King *Lud*, because of some neerenesse of sound, for our Saxon ancestors hauing diuers ages before *Geffery* was borne, called it by the name of *London*, he not knowing from whence it came, might straight imagine it to haue come from *Lud*, and therefore ought to be *Caer-Lud*, or *Luds-Towne*, as after him others called it, and some also of the name of *London*, in British sound made it *L'bundain*, both appellations as I am perswaded, beeing of the Brittaines, first taken vp and vsed after the Saxons had giuen it the name of *London*.

But here I cannot a little maruaile how *Tacitus* (or any such ancient writers) should call it by the name of *Londinū* (that hauing bin as it should seeme, the Latin name thereof since it hath bin called *London*) which appellations hee could neuer haue from the Ancient Brittaines, seeing they neuer so called it, *Iulius Caesar*, seemed not to know of the name of *Londinum*, but nameth the City of the *Trinobantes*, and a maruaile it is, that betweene the time of *Caesar* and *Tacitus*, it should come to get the new name of *Londinum*, no man can tell how. To deliuer my coniecture how this

may

may chance to haue hapned, I am loth, for that it may peraduenture be of some disallowed, and so omitting it, I will leaue the Reader to note that the raigne of King *Lud*, from whom some will needs deriue the name of *London*, was before *Iulius Caesar* came into *Britaine*, and not after, for *Caesar* first entered *Britaine* in the time of *Cassibelan*, who was brother vnto *Lud*, and succeeded next after him, and in all liklyhood, if *Lud* had giuen it after himselte the new name of *Care-lud*, or as some more fondly haue supposed of **Luds=town**, *Iulius Caesar*, who came thether so soon after his death could not haue bin so vtterly ignorant of the new naming of that Citie, but haue known it as well as such writers as came after him.

Euidēt it is, that our Saxon ancestors called it *Lunden* (in pronountiation sounded *London*) sometimes adding thereunto the ordinarie termination which they gaue vnto all wel fenced Cities, or rather such as had Forts or Castles annexed vnto them, by calling it *Lundenbirig* and *Lunden-ceaster*, that is, after our later pronountiation *Londonbury* or *Londoncheester*. This name of *Lunden*, since varied into *London*, they gaue it in regard and memorie of the ancient Famous Metropolitanē Citie of *Lunden*, in *Sconeland* or *Seonia*, sometime of greatest trafficke of all the East parts of *Germanie*.

And I find in *Crantzius* that *Eric* the fourth of that name, King of *Denmark*, went in person to *Rome* to sollicite *Pope Paschal* the second, that *Denmark* might bee no longer vnder the Ecclesiasticall iurisdiction of the Bishop of *Hambrough*, but that the Archbishop of *Lunden*, should be the chiefe Prelate of *Denmark*,

Of the
name of
London.

Crantzius
libro 5.

That Lud-
gate was not
so called af-
ter King Lud.

Denmarke, Sweden, and Norway, the which in fine was granted. As for the name of *Ludgate*, which some will needs haue so to haue bin called of King *Lud*, & accordingly infer the name of the Citie, I answered that it could neuer of *Lud* bee called *Ludgate*, because gate is no British word, and had it taken name of *Lud* it must haue bin *Ludporth* and not *Ludgate*: but how commeth it that all the Gates of *London*, yea and all the Streets and Lanes of the Citie having English names, *Ludgate* only must remain British, or the one half of it, to wit, *Lud*; gate as before hath bin said, beeing English? this surely can haue proceeded of no other cause then of the lacke of heed that men haue taken vnto our ancient Language, and *Geffrey of Monmoth* or some other, as vsure in his reports as hee, by hearing onely of the name of *Ludgate* might easily fall into a dreame or imagination that it must needes haue had that name of King *Lud*. There is no doubt but that our Saxon ancestors (as I haue sayd) changing al the names of the other Gates about *London* did also change this, and called it *Ludgate* otherwise also written *Leod-gate*, *Lud* & *Leod* is all one, & in our ancient language *folk* or *people*, & so is *Lud-gate*, as much to say as *Porta populi*. The gate or passage of the people, and if a man do obserue it he shall find that all the Gates of the Citie the greatest passage of the people is through this Gate, and yet must it needs haue bin much more in time past before *Newgate*, was builded, which as *Alphon Stow* saith, was first builded about the raigne of King *Henrie the second*: And therefore the name of *Leod-gate*, was aptly giue in respect of the great concourse of people through it.

The

The City of *Yorke*, which the ancient Britaines called *Caer-Efroc*, our ancestors called *Euerwoyc* and *Ebertwoyc*, which by vulgar abreuiation might come to be *bozic* or *bozic*, and so lastly *Yorke*. *Euer* or *Eber*, is in our ancient language a wild-bore (though this latter name be English also) *woyc*, is a refuge or retreat, and it may be that it had of our ancestors this appellation, as being the refuge or retreat from the Wild bores which heretofore may haue beene in the Forrest of *Gantries*, which is within a mile of that Towne, and the more like it is, for that there remains yet a tole called *guid-law*, which is paid for cattel at *Bowdumbar*, a Gate of the City so called, and was first granted for the payment of guides that conducted men (by like to saue them from beeing hurt by this cruell beast) through the said Forrest. To deliuer in like sort the reason of our ancestors denominations, of the other Cities and Townes, as of these two the chiefe of the Realme, would here make too long a digression. But in that they first comming to the ayde (as is aforesayd of the Britaines) should make themselves possessors of the best part of Britaine (whereof these changes of the former appellations haue ensued) is not a thing altogether so strange, if we consider the sundry examples of the like in other Countries, where strangers hauing bin by the inhabitants called in to be their helpers, haue afterward become to be their masters.

The Autunians and Sequanians Inhabitants of some cantons of the *Gauls*, being at warre together, Fortune at the first fauoured the Autunians, by which occasion the Sequanians did seeke for ayde of *Arionist* a King of *Germany*, who assisting them; they got the

Assistants to distressed inhabitants, make themselves sharers of their Country.

S

better

better hand of the Autunians, but *Ariouist* beholding the forces of the Sequanians in respect of his owne to be but feeble, made himselfe in recompence of his trauailes possessor of the best territory they had. The Autunians being on the other side agriued that their enemies by meanes of their new friends had preuayled against them, required aide of the Romans, and obtayned the assistance of *Iulius Caesar*, who when hee perceiued both the one and the other, through their diuisions to incline to ruine, in fine not only made them, but all the rest of the *Gaules* tributaries to the people of *Rome*.

Moreouer *Baldwin* surnamed the Leaper, King of *Ierusalem*, left for his Heire and Successour another *Baldwin*, being his Nephew, and Son vnto *Sybilla*, his Sister by her first Husband (for at that time she was Wife vnto *Guy* of *Lusignan*) of whom for that he was young, he left *Raymond* Earle of *Tripoli*, to haue the Tutorship. The aforesaid King being no sooner dead, *Raymond* made away his Pupill, in intention to make himselfe King, but *Guy* of *Lusignan* in the right of his wife withstanding it, ciuill Warres arose betweene them, and *Raymond* finding himselfe the weakest, called in *Saladin* Souldan of *Egipt*, for his assistance. This Egyptian espying his opportunity, tooke without any resistance the Cities of *Axorton*, *Ascalon*, *Berithe*, and *Ierusalem* it selfe, and in conclusion the whole Realme, which with so great trauaile and cost, the Christians had before recovered.

A like third Example; I will here set downe, and so returne to my former matter. The *Grecians* being in popular dissention, one sort willing to aduance vnto their

their Emperial crowne *Iohn Cantacussin*, and the other
 sort *Iohn Palaeologus*, his Sonne in Law, but the Sonne
 finding himselfe of least abillity, sent for aide vnto *Or-
 can*, at that time King of the Turkes, who with his
 Forces passing ouer at *Helespont* so preuayled, that
 he indeed made him Emperour, but by this meanes,
 himselfe and his Turkes, first began to get a taste of
 the sweetnes of *Europe*, which before that time they
 neuer knew, and for his first footing therein he made
 himselfe the sure possessour of the City of *Galliopolis*:
 and after his Death, *Amurate* his successour tooke *Phi-
 lippolis*, and *Andrinopolis*, and neuer ceased vntill
 he had gotten that whole Empire, and chased out
Palaeologus whom his Predecessour had installed; but
 now to returne to our matter.

Vnto *Hingistus* in the Kingdome of *Kent*, succeeded
 (as before hath bin sayd) his Sonne *Oese*. To *Oese*
 his Sonne *Occa*. To *Occa* his Sonne *Ermiric*, and vnto
Ermeric, his Sonne *Ethelbert*.

This King more blessed then all his Predecessours,
 was the first of all the Kings of our *Saxon* Ancesters,
 that euer receiued the Christian Faith: the which
 Faith he right happily receiued, about an hundreth
 and fifty yeares after the arriual of *Hingistus* first King
 of *Kent*, out of *Saxony* into *Britaine*. He was married
 vnto the Lady *Bertha*, the Daughter (as I take it) of
Clotharius the first of that name, King of *France*, and
 not of *Cherebert* his sonne and successour, for that as
 the French Chronicles report, *Cherebert* raiging but
 a short space, dyed without issue. This Queene being
 a Christian, as were her parents; he permitted vnto
 her the free vse of her Christian Religion, and the ha-

King Ethelbert
 the first christ-
 ned English
 King.

uing of the chaste and Vertuous Bishop *Luidheard*, about her, as also her Christian seruants, by whose good examples he could not but be much edified; and by such his charitable permittance of them, he peradventure obtayned the ensuing fauour, which of Almighty God he soone after receiued, which was his owne Christianity.

English Pagan
children to bee
sold in Rome.

Some few yeares before he receiued the sayd Faith, it hapned in the time that *Aella* Raigned King of *Deira*, sometime a part of the Kingdome of the Northumbers, that certaine English children of that country (whether taken in warre, and so transported away by enemies, or that it were tollerable among Pagan people, sometimes to sell away their Children) were brought to *Rome* to be sold (as Captiue Heathen people are wont to be among Christians) and standing there in the Market; a certayne Reuerend Religious Father named *Gregory*, being a man, as witnesseth *Venerable Bede*, of the greatest vertue and learning of his time, comming thither and beholding them to be of a very faire Complexion, ruddy and white with yellowish hayre, demaunded of the Merchant that had them to sell, of whence they were, which being told him, he asked if they were Christened, it was answered that they were not, whereat fetching a deep sigh, he sayd; alas, that the Author of darknesse should yet detain people of such bright countenances in his possession, and that men of so faire faces should inwardly carry such foule soules. Demaunding by what name this people were called, answer was made him, that they were called *Angles*, or rather (if it were pronounced as they then called themselves,

selues) **Engelisse**, that is to say English. The reuerend Father perceiuing this name to alude vnto the name of *Angeli* in Latin, sayd, verily not without cause are they called *Angles*, for they haue faces like *Angels*, and meete it were that such men were made partakers and Coheires with the *Angels* in Heauen, then demaunded he the name of the Prouince from whence they came, and it was answered him; they were of *Deira*, that is well quoth he, for they are to be deliuered *De ira Dei*, that is, from the ire of God, and called to the mercy of Christ. What is the name, quoth he, of the King of that Countrey, it was answered, that his name was *Aella*, vnto which name also aluding, *Alleluia* quoth hee, must be founded in that Princes Dominions, to the prayse of Almighty God his Creator.

And beeing stricken with much compassion, to behold that such Angelicall people in respect of their great beauty and comeliness, should continue the bond-slaues of the foule feind of Hell; he went vnto *Pelagius* the second, who then was Pope, desiring of him, that some Ministers of the VVord of God, might be sent into Britaine, to Preach vnto the Pagan English people, the Faith of *Iesus Christ*; offering himselfe to be one of that number, that would in Person vndertake the iourney, if so it pleased the Pope to allow thereof. Some that haue written the life of *S. Gregorie* do report, that he obtayned of the Pope, this his pious desire, and that he departed from *Rome*, and was three dayes onward on his iourney towards Britaine, and that the people of *Rome*, when they had gotten knowledge thereof,

St. Gregory was on his way three dayes iourney to haue come into England in person.

were exceeding sorrowfull, and went vnto the Pope, and in a Lamentable manner declared how great a losse, and detriment it would bee vnto the whole City, to want the presence of so worthy a person; and therefore besought him, that this Reuerend Father might be sent after, and called back againe. The Pope considering their so earnest desire, he thereunto condescended, and sending after him, caused him to returne againe to *Rome*. *Venerable Bede* is heerein somewhat brieft, and only sheweth that albeit the Pope would haue granted him leaue to haue gone, yet would not the people suffer him to depart so farre from their City of *Rome*. But by this occasion the Pope, now hauing the more knowledge of the life, learning, and vertue of this good Religious Father, he soone thereupon aduanced him to the dignity of a Cardinall, and himselte not long after chancing to die, this Cardinal was then (though much against his own mind) chosen his next successour, and was the first in that Sea, of the name of *Gregorie*, howbeir he became afterward more renowned by the name of *Gregorie* the great, then of that name the first, and for his great learning and science, worthily reputed one of the foure chiefe Doctors of the Church.

Being now Pope, and mindefull of the good worke which before he purposed, mooued thereunto (as saith *Venerable Bede*) by the inspiration of God, he sent *S. Augustine*, and with him certaine other Monkes which feared God, to Preach the word of God vnto the English Nation, who after some difficulties, and their long journey, arriued in the Ile of *Tanet*, (which as it should seeme, was at that time farre greater then

now

St. Gregory
chosen Cardinall, and soone
after Pope:
sendeth *S. Augustine* into
England.

now it is) to the number of almost forty persons, beeing so much encreased, by reason of certaine French-men to be their Interpreters, which according to the appoyntment of Pope *Gregory*, they brought with them, whereby it is to be noted, as in the ensuing Chapter, I shall take occasion to make manifest, that the true and ancient language of the French-men, which was at that time yet with them in vse, was in effect all one, which the ancient language of the English-men, which they at that time did also speake.

Ancient English & French in effect all one.

Beeing in the afore-sayd Ile arrived, they sent vnto King *Ethelbert*, to let him vnderstand both that they were come from *Rome*, and that they had brought with them such Doctrine, as should bring the receiuers and Followers thereof, to enioy an euerlasting Kingdome in Heauen, with the true and liuing God. The King vpon this message commaunded that they should stay in the sayd Ile, hauing all things necessary ministred vnto them, vntill they should further vnderstand his pleasure. Soone after the King came into the Ile in person, and for that hee supposed if they were skilfull in Sorcery, they might perhaps deceiue his view within some house, he appointed to sit and giue them Audience in the open Ayre. And because this acte and message importeth so great a good, as the first bringing of the Faith of Christ vnto Englishmen, that neuer before beleeued in him, but were vn baptized Pagans, and altogether ignorant of the knowledge of the true God, seruing and sacrificing vnto their Idoles *Thor, wooden, friga*, and the like, I haue here according as *Bede* sets it down, thought good by portraiture more liuely to deliuer the manner thereof vnto the view of the Reader.

THE

THE MANNER OF THE FIRST BRIN-
ging and Preaching of the Christian Faith, vnto
Aethelbert King of Kent.



Beda.

These Religious Fathers not armed with the force
of the Diuell, but strengthened by the power of God,
carrying before them in a place of a Banner, a crosse of
siluer, and the image of our Sauour painted in a table,
with inuocating Almighty God in singing the Lata-

nies

nies approched vnto the Kings presence, before whom (beeing set downe as hee willed them) they began to preache, both vnto him and his whole traine; the word of life.

Audience giue
by King Ethel-
bert vnto S.
Augustine.

The King hauing heard them answered that they gaue very faire words and promises, but for that they were vnto him strange and vnknowne, he could not so rashly assent vnto them and forsake the Religion which hee and his people had so long obserued, neuerthelesse quoth hee, seeing you are come so farre to impart vnto vs such knowledge as you take to bee very true and good, wee will not seeke your trouble; but rather with al curtesie receiue you and yeild vnto you such things as are necessarie for your liuely-hood; Neither do wee prohibit you to gaine vnto your profession by your preaching as many as you can. Hee moreouer allowed them in *Canterbury* (the chiefe Citie of his dominion) a place to reside in, and according to his promise provided them of necessities, and freely licensed them to preach. When a while they had thus proceeded, the good King being much pleased in beholding their puritie of life and Godlynesse of conuersation, and considering also the promises of the sweet ioyes of Heauen (which to bee true they approoued by the woorking of many miracles) hee did belecue and was Baptised, whereby beeing before of the greatest earthly possessions of any his predecessors for that his dominion extended euen vnto the floud *Humber*, he now became capable (more then they euer were) of the eternall possession of the Kingdome of Heauen.

A gracious an-
swere of King
Ethelbert.

The conuersi-
on of King
Ethelbert.

Such as are desirous more particularly to vnder-

T

stand

stand the true manner and forme of the Religion, and service whereunto this our first christian English King and his people were conuerted, may for their further satisfaction therein haue recourse vnto *Venerable Bede*, and all ancient authors that thereof haue written.

The English-
Saxon Kings
become Chri-
stians.

The fruites of
the conuersion
of our ancient
Kings.

Donations of
Land written
in.

This King thus beeing become a member of the Church of Christ, endeouored in all he might, to ouerthrow the sinagogue of Sathan, by breaking down the abhominable Idolles before mentioned and such like. Whose good ensample through the grace of almighty God, the Kings of the other seuerall Kingdomes soone after did ensue, as first *Edwine* King of *Northumberland*, *Carpenwald*, King of the East-English, *Sebert* King of the East-Saxons, *Kynigilds* King of the West-Saxons, *Peda* King of the Mercians, and *Ethelulphe* King of the South-Saxons, wherein God so wrought, that in the space of not much aboue threescore yeares after the conuersion of King *Ethelbert*, all these were conuerted from paganisme and Idolatrie vnto the beleefe and worship of our Lord *Iesus Christ*, and the Christian Faith was publicly Preached in al their dominions. Churches, Chappels and Monasteries were erected to the service of God, they buylded Colledges and Scholes for the increase of learning. And in subscribing their names to any important writing (which contayning some donation was commonly in meeter, belike to be kept the better in memorie) the names of a number of witnesses being put vnto it, the signe of the crosse was also added. And such was the zeale of our first Christian ancestors in the propagation of the faith, that they

they neither forgot nor omitted, to labour for the conuersion of their ancient Country-men the Saxons remaining in *Germany*, but sent ouer diuers godly and learned men to Preach vnto them the Faith of Christ.

As vnto the Inhabitants of *Friesland*, and *Holland*, with *Zealand*, and some part of *Flanders*, and *Brabant*, *Willebrordus*, with eleauen others his assistants.

Willebrord was the first Bishop of Utrecht.

Vnto those of *westphalia*, the two *Ewalds*, called according to the colour of their haire, the blacke, and the white; Who there were Martyred about the yeare of our Lord 687. All these before mentioned, in respect of the naturall affection they carried vnto the Country-men of their Ancestors and great Grand-

fathers, whose good (through their Christian zeale) they most desired, were not onely therefore most fit, but also for that they spake one same language, with them, as generally all the Inhabitants of our Country, and those of the afore-named parts at that time also did.

About 900. yeares past, our language, and the language of Saxony and the Netherlands was all one.

Vpon like zeale, *winfrid* whom Pope *Gregory* the second, named *Boniface*, did also Trauaile in the conuersion of the people of *Friesland*, *Thuring*, and *Hessen*: and beeing afterward made Bishop of *Magunce*, he went backe againe to *Friesland* to prosecute his former worke, and was there murdered.

S. Boniface an English-man, an Apostle of Germany.

To come now vnto the cause of the generall calling of our Ancestors by the name of Englishmen, and our Country consequently by the name of *England*, it is to be noted, that the seauen petty Kingdomes afore-named, of *Kent*, *South-Saxons*, *East-Englisb*, *West-Saxons*, *East-Saxons*, *Northumbers*, and *Mercians*, came in fine one after another by meanes of

How our country came to be called *England*.

the VVest-Saxons, who subdued and got the Souerainty of all the rest, to bee all brought into one Monarchy vnder King *Egbert*, King of the sayd West-Saxons. This King then considering that so many different names, as the distinct Kingdomes before had caused, was now no more necessary, and that as the people were all originally of one Nation, so was it fit they should againe be brought vnder one name; and although they had had the generall name of Saxons, as vnto this day they are of the Welsh and Irish called, yet did hee rather choose and ordayne that they should bee all called *English-men*, as but a part of them before were called: And that the Countrey should bee called *England*. To the affectation of which name of English-men, it should seeme he was chiefly moued in respect of Pope *Gregory* his alluding the name of *Engelisse* vnto *Angellike*. The name of *Engel*, is yet at this present in all the teutonic tongue, to wit, the high and low Dutch, &c. asmuch to say as *Angel*, and if a Dutch-man be asked how he would in his language call a *Angel-like-man*, hee would answer *Ein Engellsch-man*, and being asked how in his owne language he would, or doth call an *English-man*, he can giue no other name for him, but euen the very same that he gaue before for an *Angel-like-mā*, that, as before is sayd, *Ein Engellsch-man*, *Engel* being in their tongue an *Angel*, and *English*, which they write *Engelsche Angellike*. And such reason and consideration may haue mooued our former Kings, vpon their best coyne of pure and fine gold, to set the image of an *Angell*, which may be supposed, hath aswell bin vsed before the Norman Conquest as since.

Thus

The name of Britains could not be by them assumed because they were not of that race.

Gregorius Magnus.

The reason of our ancient coyne of Angels.

Thus the name generally of Saxons was by the ordinance of Noble King *Egbert*, about the yeare of our Lord 800. brought vnto the generall name of Englishmen, which being a name of such glory, as the deriuation sheweth it, euer may they with all increase of honour therein continue.

The Countrey was accordingly called *Engaland*, and by abreniation *England*, a name which well accordeth vnto two significations; for first it seemeth to haue had it by reason of the English people, whose Land it now was: And secondly, in regard of the forme or fashion thereof; for that it groweth vnto a narrownesse both towards the North, and towards the VVest: The name of the first, or olde *England*, Page 124. whereof before I haue spoken hauing risen (as most apparently it seemeth) for like cause and reason of the streightnesse or narrownesse thereof.

And whereas *Cornelius Killianus* noteth to haue found in some ancient writings, that our Countrey of *England* was sometime called *Saxonia Transmarina*, Saxonia
Transmarina. this name in all likely-hood may haue beene giuen it by some Forraigne Writers, at such time as it was diuided into seauen Kingdomes, before it had the generall name of *England*. In which time considering that the whole was possessed by Saxons; Forraigne writers could giue it no name in generall more apt, then by calling it by the name of *Saxonia Transmarina*. It also seemeth that some of our Ancestors when in those dayes they would call it by a generall name did call it *New Saxony*, and this I gather, because I finde in some of our old Writers, that they Noua Saxonia. called the Country from whence their Saxon Ance-

stores came into *Britaine*, by the name of *Old-Saxony*, which name they could not giue it, but to make a distinction betweene that and the new.

Names of
shieres, why
so giuen.

The Noble King *Egbert*, hauing as hath bin said giuen vnto our Country the name of *England*; the good and rightly renowned King *Alfred*, did afterward diuide it into Shieres, that is as wee now would say, into seuerall shares or parts, giuing them such seuerall names, as in effect they yet among vs do retaine. Some by reason of their situation, as *Kent*, for that it is as it were a nooke of the Country: A nooke or corner being in our ancient language called a kant, or cantell: *Canterbury* thereof, yet by the Netherlanders called *Cantelbergh*; and this name sounding neere vnto the name of *Caine*, which that Shiere is said to haue had in the time of the Britaines, the change thereof was the lesse markable. Some he called according to the Inhabitants, as *East-seax*, now *Essex*, because it was the easterne Habitation of the Saxons. *Middle-seax* for that the Saxons there seated were in the midst of the other that inhabited about them. *Buckingham-shire*, as it seemeth, of the abundance of buken-trees or as wee now pronounce them beachen-Trees; and *Barke-shiere* of the plenty of Beorken-trees, or as we now call them Birchen-trees; and so had the other Shieres for one or other like cause such denominations as we doe yet at this present giue them. And whereas *M. Camden* calleth the people of *Middlesex* and *Essex*, by the name of *Trinobantes*: Those of *Buckingham shiere*, *Bedford shiere*, and *Hertford shiere*, *Cattieuchlani*, and the Inhabitants of the other parts by like extrauagant, and out-worne names,

names, he is not to be vnderstood that any of those names do belong to the present inhabitants, or those from whome they are decended, but onely to such people as liued there in the time of the Britanes and Romans, before euer our English-Saxon ancestors came there to inhabite.

And whereas notwithstanding the aforesaid general change of demonstration made by King *Egbert*, the Britains haue still continued (as is said before) to call vs Englishmen *Sassons*, that is to say *Saxons*, it will not bee much from our purpose heere to shew the true cause and reason why the Saxons or Englishmen, did neuer call the said former inhabitants of our countrey, *Britains*, as these people called themselves, but by the name of *welshmen*, as wee yet call them, and this I am the rather enduced to shew because I finde it to bee very much mistaken, and yet generally to passe currant as a thing without doubt or contradiction.

The Britains knowing the Saxons to call them *welsh*, and not knowing the true cause why, could fall into no other accompt, but that *welsh*, must needs in the Saxon language signifie a stranger, and some authors so setting it down others haue followed them in the same opinion: but if the first supposers of this had well vnderstood the Saxon tongue, they would haue knowne that *welsh* doth neuer therein signifie a stranger, nor yet in any teutonic whatsoever, either high or low: the word *fremit*, is in the old Saxon tongue strang, and *fremetling* a stranger, wherof the moderne teutonic yet retayneth the words *frembd*, and *frembdling*.

Why the name of welshmen was given to the Britans

Welsh doth not signifie a stranger.

That the Saxons gaue them the name of **welsh** after they came into *Britaine* is altogether vnlikely, for that inhabiting so neere them as they did, to wit, but ouer-against them on the other side of the sea, they could not want a more particular and proper name for them, then to call them strangers: which is one argument that the name of **welsh**, could not so signifie. True it is that **welsh**, they called them, and their countrey **welshland**: & by this name of **welsh**, they meant and intended no other thing, then to call them *Gaules*, which hauing in their language, time out of minde so continued, is an euident signe that the Britaines were originally a people of the *Gaules*, which the Saxons according to their manner of speech instead of calling **Gallish** called **wallish**, and by abreniation **walsh** or **welsh**. In the ancient teutonic it is very often found that diuers names which the french are wont to begin with *g*, the Germans, began with double *w*, as **ward**, for *Gard*, **wardain** (whereof we yet keepe the name of **warden**) for *Gardian*, warre for *Guerre*, and very many the like, and French authors do alwayes call our **wales**, *Gaulles*, our **Cornwales**, *Cornugaulles*, and *Edward* our famous prince of **wales**, they called *Edward Prince de Gaulles*.

It is further to bee obserued, that as the *Gaules* did anciently border all along on the west side of the Germans from the south to the north, so were they of them euen all along as farre as their country stretched called **welsh**, in so much as *Lombardie*, being that parte of *Italy*, which bordereth neerest vnto the Germans, and heeretofore inhabited by a people of the *Gaules* was called *Gallia Cisalpina*, the Germans do

yet

yet vnto this day vulgarly cal **welshland**, and it being (as is said) the part of *Italy* next vnto them, the name of this part hath still serued among the Vulgar people of *Germany* for the whole, who therefore call all *Italy* **welshland**, and *Italians* **welshers**, and if any of the common people of *Germany* do giue this name to some other strangers comming amongst them, they doe it not thereby to call them strangers, but by supposing them to be *Italians*.

Germanes call
Italy **welshland**.

So in like manner do the lower Germanes or *Netherlanders*, Vulgarly call the present French tongue **wals**, and the inhabitants of *Henalt* & *Artois*, **wallen** or **wallons**, which is asmuch to say as **welsh**, & their Prouinces **wals-land**. Yea the lesser part of *Brabant*, wherein the French tongue is spoken, is of those of the greater part called **Wallis-Brabant**, that is, **welsh-Brabant**. And a part of *West-Flanders*, where the French tongue, and not the Flemish is spoken, is commonly called *Flandres-Gallicant*: The rest or greater part being called *Flandres-Flamengant*. *Flandres-Gallicant* being in the Flemish or low Dutch, **Wallis-blaenderen**, and according to our Pronountiation **welsh-Flanders**, whereby it doth plainly appeare, that **wallish** and **Gallish**, otherwise *Gauls* and *walles* or *VVelsb*, is all one.

Netherlanders
call the pro-
uinces of *He-
nalt* and *Artois*
by the name of
welshland.

As now the higher Germans called the *Gauls* in *Lombardy* **welsh**, and the lower Germans did so call the French, as well as they did the people of *Henalt* and *Artois*, and the inhabitants of some part of *Brabant* and *Flanders* (as is aforesaid) so the Saxons inhabiting on and towards the Sea coasts of *Germany*, did also call their ouerthwart neighbours the Brittaines by

the same name of **welsh**, induced as it were by ancient tradition to call them as Originally they had bin, that is to say *Gaules*, and sometimes (by like to make a distinction betweene them and the other *Gallish* or *VVa-lish* people, being each from other sequestred by the Sea) to call them **Brit-welsh**, which is in effect as much to say as *Britaine-VVelsh*, and their Countrey accordingly **Brit-welsh-land**, for so in some olde Saxon writings I have found it.

OF



155

OF THE DANES AND THE NORMANES AND THEIR COMMING INTO

England. And how the English people
haue still notwithstanding remained
the Corpes and Body of the
Realme.

The sixth Chapter.



Bout three hundreth and fifty yeares after the comming of the English Saxons into *Britaine*, and one hundreth fifty and sixe yeares after they were become the sole Possessours of that part therof, which of them tooke the name of *England*: the Danes who in other fore-going times had both on the Sea coast, and sometime by landing in the Countrey, molested the *Brittaines*, came now againe by warre to trouble and molest the English Saxons.

This people were not much knowne vnto the Ancient Greeke or Latin writers, for that they supposed the coldnesse of their Countrey to be such, as that it scarcely permitted any inhabitants. That they were anciently of one originall with the Germans (as in the first Chapter I haue noted) *Franciscus Irenicus*, and sundry other Authors doe affirme, and I think there is thereof no doubt to be made: their language, neere-nesse of Habitation, complexion and custome of liuing, thereunto agreeing.

*Franciscus
Irenicus.*

Cornelius Tacitus saith, that *Germany* goeth bow-
ing towards the North with a great compasse, which

*Cornelius
Tacitus.*

cannot

*Albertus
Arantius.*

*Denmarke ori-
ginally a part
of Germany.*

*1oh. Aurifaber
in Luthers
Tyschreden.*

*Denmark some
say, was first
called Osgard.*

cannot so be, vnlesse he will compasse into *Germany*, *Denmarke*, *Norway* and *Sweden*, and hereunto accor-
deth *Albertus Crantzius* in his alleading that such as
haue anciently written of the great and spacious coun-
trei of *Germany*, haue added vnto it the three sep-
tentrionall or northerne Kingdomes, as *Denmark*, and
the other adiacent Countries before-named. *Martin
Luther* wadeth further, and will haue *England* also
to be a part of *Germany*; but hereof he makes his
owne fancy his Author, for another Author of more
Antiquity then himselfe he can find none. Manifest e-
nough it is, that *England* was neuer any part of *Ger-
many*, but a people of *Germany* haue in deede made
a part of *Britaine* to be *England*.

Whence the name of Danes, or their Countrey
of *Denmarke* should proceed, some haue made sundry
doubts; but I hold it a farre better direction in such
cases to follow the old grounded opinion, that hath
by Ancient traditions succeeded from age to age, as
from the Father to the Sonue, then to seeke the cer-
tainty among so many new and vncertain coniectures.
VVe see for example, how such as will not allow
the Brittaines to take their name of King *Brute*, are
left confusedly to the supposed names of *Pridcaine*,
Brith-tania, *Bridania*, and I wote not what: And so
in like manner, such as will not allow the Danes to
take their name of *Dan* their first King, for that some
haue made him a Gyant, & told of him some fabulous
tales, are left at randome to seek the cause of this name
eyther to haue come from a City called *Donia*, or as
others tell vs, from the Dahis a people of *Scythia*, or
after others from *Dausiones* or *Danciones*, or as *In-*

nus will haue it, from the firre-trees which grow in this country: **Firre** beeing in the dutch tongue also called **Dene**. But as the chroniclers of our country can find no other deriuation of the ancient King of the Britans then immediately from *Brute*, no more can the Danish King bee found to haue any other beginning then immediately from *Dan*, which me thinkes is a strong argument to confirme the receiued opinion of the names, of both these nations & countries.

And as for the word *marke*, when it serueth vnto the name of a country, as **Denmark**, **Stiermark**, **Markgraueschap** (otherwise **Markgreueship**) or the like, it signifieth in true sence, a limited or marked out place for a possession or Iurisdiction, as in the first chapter I haue alredy noted: and our name of marshes of wales is corruptly so vsed, for marshes are properly marshy groundes, and it was anciently the marshes of *wales*, and the c beeing in our ancient language pronounced as k, it was in pronountiation the mearkes of *wales*, that is to say, the marks, bound or limites of *wales* and so may be said of the North partes toward *Scotland*. In like sorte on of the seauen Kingdomes of the Saxons, which after the Latin name thereof wee call *Mercia*, was of our anctōrs called **Markenland** and **Markenryc**, that is the country or Kingdome marked or limited out. And heerevnto accordeth our name of **Mearestodes**, which should be **Mearestones** because they stand for the marks whereby the grounds belonging to different owners are limited and deuided, and thus may it the more plainly appeare, that this word **Mark** doth aswell signifie a limite or border, as a country or a Region.

Firre groweth
almost
more in the
other northern
countries as in
Denmark.

Marshes of
wales not
rightly so
named.

They are de-
ceiued that
thinke the con-
trary.

Denmarke is a very ancient Kingdome, and the Danes haue alwayes bin a most warlike nation, and greate numbers of them comming at sundrie times toorth of their country, haue made their puissance knowne to the most nations of *Europe*.

The first cause
of the inuasion
of the Danes.

Polichro.

Their first comming into our country, is reported to haue bin vpon two occasions. The first and principall beeing thus. *Osbert* King of *Northumberland* comming to the house of one of his nobles called *Beorne Bokard*, and finding him absent, violated his wife; a most beautifull and chaste Lady: her husband soone after returning home, and finding her weeping, demaunded the cause of her sorrow; shee with teares made vnto him her plaint, telling him how the King comming to her house, she had honorably entertained and serued him, and how by telling her that hee had something to imparte vnto her in counsell, made by that meanes all seruants and others to auoyd the chamber, where beeing left alone and suspecting no euill, shee was through maine force by him rauished.

The Noble-man hearing this, willed her to bee of good comforte, for quoth hee, feebleness against force can little auaille, and therefore and for that thou hast told mee the truth, thou shalt not bee of mee the lesse beloued; howbeit if God lend mee life I will reuenge the iniury: and calling his friends together, who were the chiefeest Noblemen of the country, hee declared vnto them the wrong which the King had done vnto him; whereupon they aduised him to go vnto *York* where the King then was, and there to desie him. Their aduice hee followed, and comming vnto the Kings presence, accompanied with sundry

his

his followers, the King when hee saw him vsed him in his speeches courteously; but hee contrariwise told the King that hee defied him, and that from thence forward hee would neither hold ought of him, nor yeild vnto him any fealtie or homage, and so departing away, passed which expedition ouer the seas into *Denmark*, vnto King *Goderic* (as I take it) though some of our Chroniclers call him *Godern*, but *Godern* it could not bee, for that *Godere* called in Latin *Gotorinus*, reigned before the time of *Christ*. This King was his kinsman, and to him he made his complaint of the great iniurie before rehearsed, intreating his assistance for revenge. The King hearing it and being glad it seemeth of an occasion whereby hee might send forces ouer into *England*, provided a nauy of shippes and leuied a great power, the which vnder the conduct of *Hunga* and *Hubba* two of his brethren or kinsmen, hee sent into *England*. These landing in the North parts and encountering King *Osbert* in Battaille, either side receiued some losse, but in fine, King *Osbert* himselte was slaine.

The cause as others report it was, that one *Lothbrok* a Dane hawking on the sea shore, his hauk took her flight sea-ward, and hee taking a litt'e cockbore to follow her was driuen by contrarie wind to the coast of *Northfolk*, and there landed at *Rodham*, whereof King *Edmund* hee was well entertained, but this, *Beric* the sayd Kings falconer greatly enuying, hee murthured him in a wood, and the body by a spaniel beeing found out, *Beric* was conuicted of the murder, & by sentence of iustice being set in *Lothbroks* boate without saile or tackling, was by the wind and tide

A second cause
of the in uasion
of the Danes.

tyde driven ouer into *Denmarke* euen there where *Lothbroke* himfelfe had taken bote. The bote there beeing knowne to haue belonged vnto *Lothbroke*, *Beric* was layd hands on and examined, but very fallſly and malitiouſly hee told them that King *Edmund* had murthered the afore-named *Lothbroke*, and this beeing made knowne, the King of *Denmark* ſent ouer (ſay they) the two afore-named Captaines *Hunga* and *Habba* with an armie of men, to reuenge the murther.

Theſe two tales thus particularly told, doe both carry probabilitie of truth: howbeit that a King of *Denmark* ſhould make warre againſt another King or countrie for the killing of a falconer, and that before hee were well certified of the truth whether the King killed him or no, or of the cauſe why, if hee had bin by him killed, doth carry very ſmall appearance to make this ſeeme to haue bin the very cauſe in deed; neuertheſſe ſuch a report malitiouſly made by *Beric*, and comming as is likely iuſt in the nic, at or about ſuch time as *Beorne* might be there ſolliciting for ayd, could the more moue the Danes to the inuading of the country and ſo theſe two things concurring together, may both paſſe with out contradiſting the one the other. And that both the true complaint made by *Beorne* againſt King *Osbert*, and the falſe calumniation by *Beric* againſt King *Edmund*, may ſo haue hapned in deed, doth appeare in that the Dans after they had ſlaine King *Osbert*, haſtned vnto the deſtruction of King *Edmund*, whoſe forces when they had ouerthrowne in Battail, they there vpon took himſelfe priſoner, and finding him to remaine moſt conſtant

stant in the faith of Christ, which they (beeing as yet pagans) much vrged him to forsake; they bound him to a tree and shot him to death with arrowes. Thus as it appeareth they had a greater spite vnto this good King *Edmund* then vnto King *Osbert*, who before as is said, they slew in battaile: for that they not beeing satisfised with this King *Edmunds* cruell death and torments, beheaded him after hee was dead. These two complaints as is aforesaide of *Beorne* and *Beric* comming thus together, some peradventure vnderstanding of the latter and not the former, might note it downe for the especial cause, when as in deed it did onely therevnto concurre.

Marridome
of S. Edmund.

But that the first was the very true cause, an examplelike vnto it which hapened in *Spaine*, about fourescore yeares after this chanced in *England*, may giue a kind of testimony. For *Roderic* King of *Spaine* hauing defloured the daughter of Counte *Iulian*, a Noble man of that countrey, the said count to be reuenged vpon the King, brought in the Sarasins of *Africa*, who being sent by their King *Miramolin*, vnder the conduct of there leader *Muza*, arriued there in the yeare of our Lord 714. and in the space of two yeares obtained almost al *Spaine*, except the partes of *Austria*. In which short space according to some authors, there were slaine of the one and the other side the number of seuentie thousand men; and these Moores and Sarasins were not wholly expelled vntill the yeare of our Lord 1480. so that they occupied sundrie Kingdomes and prouinces in *Spaine*, for the space of 166. yeares.

Causes of the
Moores inua-
ding Spaine.

The Danes as afore said hauing slaine King *Osbert*,

and martyred King *Edmund*, ranged from one province to another, but not without many encounters; wherein according to the fortune of warre, they had sometimes the better and sometimes the worse, and had often bin vterly extinguished had they not bin relieved with new supplies from time to time from *Denmarke*, by which meanes they came now and then to get the possession of one Province, and now and then of another: and in fine (though long it lasted not) the domination ouer the whole Realme. For *Canutus* the second of that name, King of *Denmarke*, hauing gotten by agreement betweene him and our King *Edmund Ironsyde*, to bee sharer with him in the one halfe of his Kingdom, yet after the said King *Edmunds* death, albeit he left his two yong sonnes *Edmund* and *Edward* behind him, *Canutus* vpon the law of growing-too and because in the couenant betweene him and King *Edmund Ironsyde* no assurance was made for the succession of the said King *Edmunds* children, tooke vpon him the possession of the whole Realme: And therevnto as some of the Chroniclers affirme, he also obtained *Scotland*; and had moreouer the Kingdomes of *Sweden* and *Norway*, so as hee was King of five Kingdomes: and consequently the greatest King (as I take it) that euer *England* had, and proued in the end a very notable and good Christian Prince.

Next after him succeeded in the Realme of *England*, his illegitimate sonne *Harold*, surnamed *Harefoot*, howbeit *Hardi-Canutus* his brother and the legitimate sonne of their Father, gat in his life time the possession of the south-part of *England*, and after his death the kingly government of the whole: but the

The younger
of these was
afterward cal-
led Edward the
outlaw.

Io. Stow.

King Canutus
the Dane the
greatest King
that euer Eng-
land had.

the times of the raignes of these three Danish Kings being al added together, do not amount vnto aboue twentie and seauen yeares in the whole.

The line and succession of the English Kings for that time beeing thus interrupted, at the end of the aforeseyd yeares it began againe vnder King *Edward* (for his great pietie after his death called *S. Edward the confessor*) who was Brother by the Fatherside vnto King *Edmund* the last English King that raigned next before *Canutus*, & by his mother being the second wife vnto his Father King *Ethelred*, he was Brother vnto *Hardi-Canutus* the last Danish King, by whom before his death he was sent for out of *Normandie*.

Edmund
Ironside.

And it is to be noted that albeit sundry troops of Danes did enter the realme at their sundry inuasions, yet were they still so spent and consumed by war that they wanted time of peace and repose so to settle and plant themselves as that their posteritie might there multiplie and make an enduring habitation, which in the little repose they had in the onely twentie and seauen yeares wherein their three Kings raigned, they could not do. For as presently before the beginning of that repose, King *Ethelred* the father of King *Edmund Ironside* (beeing restored againe to his Kingdome from whence by the Danes hee was forced to fly, and to liue for a while in exile in *Normandie*) shewed such crueltie vpon the Danes that hee found remaining in *England* (in reuenge of the wrong hee had by that Nation sustained) that hee spared neither man nor woman, young or old, so immediately vpon the death of *Hardi-Canutus* the last of their three Kings, it was agreed vpon and decreed

Danes
destroyed.

Io. Srow.

Polycor. vir.

Simon Dun.

by the chiefe Lords & Nobles of the Realme that no Dane from thence forth should any more raigne ouer them, and that al the Danish soldiers in any city or castle in garrison should be expelled and Banished the realme, or as some write, should bee slaine.

Now whereas King *Edmund Ironside* left two Sonnes; of whom mention is made before, those were both sent by King *Canutus* into *Sweden*; *Edmund* the elder of them died in exile without issue. *Edward* the yonger surnamed for his long absence out of the realme, the *Outlaw*, Married with *Agatha*, daughter vnto the Emperor *Henry* the third, and hee was now by this pious King *Edward*, sent for home into *England*, where with his wife and three children *Edgard*, *Margaret* and *Christian* beeing arriued, he shortly after died, but the King soone vpon the death of the Father declared the Sonne his great Nephew his heire vnto the Kingdome, and gaue him the surname of *Etheling*, so as hee was called *Edgar Etheling*, which is asmuch to say, as *The Noble Edgar*. Howbeit after the Death of this Saintly King *Edward* the crowne neuer came vnto him, for *Harold* the eldest Sonne of Earle *Godwin*, hauing gotten the good will and promise of fidelitie of the Nobles, obtained the same, and for the Kingdome of *England*, recompenced Prince *Edgar* with the Earledome of *Oxford*: but as *Harold* had thus by fraud obtained the regal Scepter, so was he soone after by force (euen in the first and last yeare of his reigne) bereaued at once both of that and of his life, in the battaile foughten betweene him and *William*, Duke of *Normandie*, neere vnto *Hastings* in *Sussex*; in the moneth of

Edgar Atheling declared
heire to the
crown of Eng-
land.

October.

October in the yeare of our Lord 1066.

And here by this occasion am I now brought to speake of the comming in of the Normanes (a people sometimes all one with the Danes) and for a while to forbear to tell what became of Prince *Edgar* and his two sisters. But yet before I come to the comming of the Normanes into our countrie, it is not impertinent that I first speake more anciently of the sayd nation.

This people as before I haue sayd of the Danes, are not otherwise to bee accompted of then moste anciently to haue bin of the Germain Nation. Their habitation was in *Norway*, so called for the Northern situation there of, and themselues Northmen, now vulgarly Normanes vppon like reason. Their ancient country because it is rocky and mountanous as well as cold, is more sterill and vnfruitefull then either *Denmarke* or *Sweden*; but themselues a people very strong and hardy, and the rather for not beeing weakened with delicacies.

Normanes
from whence
issued.

In processe of time, whether it were though the sterilitie of their country, or that they were moued through their owne courage and hardines, or rather occasioned by both, they tooke themselues first to rob vpon the sea coastes of the *Netherlands*, *England* and *France*, sometimes alone & sometimes conioyned with the Danes. Afterward about the yeare of our Lord 830. in the raigne of the Emperor *Lodouicus Pius*, they boldly put themselues a land in the *Netherlands*, and spoyled and ransacked the countrie, but in *Picardie* neere vnto *S. Omers*, beeing encountered by the countrie forces gathered together against

Normanes
used to rob by
sea.

Normanes
inuade the *Netherlands* and
France.

Normanes
burnt Paris

Charles the
bald.

Lewis the
Stamerer,

them, they receaued a great ouerthrow; howbeit surceased not for all that from the like courses, for with in very few yeares after, they made sundry such incursions both in the *Netherlands* and *France*, ransacking and spoiling in all plabes were they could, burning townes and Cities, and not sparing among others to fire the Citie of *Paris* it selfe. Howbeit all these were but incursions of this barbarous and pagan people, who for all this neuer came to settle themselves in any parte of *France* vntill such time as *Harding* who was descended of the blood royall of *Norway*, after many outrages by him committed in the realme of *France*, in fine did there receau the Christian Faith, and had giuen vnto him by *Carolus Caluus* Emperor and King of *France*, the country about *Chartres*, for the retreat and dwelling place of him and his people; who with him were now become Christians.

Another terrible voyage was made by the Normanes into *France* about the yeare of onr Lord 880 at such time as *Lewis* and *Carloman* the two sonnes of *Lodonicus Balbus*, had gotten the soueraigne septer. This voyage was made by the two Norman Princes *Godefrid* and *Sigessfrid*, who left no corner in *Gallia Belgica*, that felt not the rage of their crueltie but in fine they were appeased by *Charles the Grosse*, who to that end gaue his neece *Gilda* to one of these Norman Princes in Mariage, but this peace lasted not long, because disloyally the prince *Godfrid* was slaine, after whose death insued the ruine of many Cities, and lastly to pacifie the Normans there was giuen vnto them some parte of the prouince of

Newstria:

Newstria: and this hapned some space of time before *Rollo* the Norman came into *France*.

This *Rollo* was a Prince of great birth, but of a greater spirit, beeing with his brother reuolted from the obedience of *Harold* the sixt of that name, King of *Denmarke*, who also commanded ouer *Norway*, and hauing against him lost a battaile and therein his brother, departed with his troops consisting of Norwegians and Danes out of the countrey, in hope else where to finde better fortune. His first arrival was in *England*, where as *Crantzius* saith, vpon a certaine dreame which hee had, he made an agreement with King *Athelstane*, and in friendly manner departed the Realme. Our Chroniclers say that this agreement was made betweene him and King *Alfrid*, and so I rather take it to haue bin. Vpon this agreement hee passed ouer into *Zealand*, and so to *Holland* and *Friesland*, and comming about through *Brabant* and *Flanders* entred into *Picardie*, and so passed thence vnto other prouinces in *France*, taking the cities of *Roan*, *Bayeux*, *Eureux*, and other townes; not without making a pitifull slaughter of the Christian inhabitants; so as the Frenchmen had great reason to adde as they did, into their Latinies, the prayer.

Rollo first
came into
England.

Great crueltie
of the Nor-
manes in
France.

A Furore Normanorum, libera nos Domine.

To be brieft, this pagan septentrional Captaine was the space of thirteene yeares afflicting without cease those partes of *France*, sometimes defeated, and sometimes againe defeating great numbers of Christians, vntill such time as vpon a finall agreement hee receaued baptisme, and was called *Robert*. To whom was then giuen the best parte of *Newstria*; albeit at that

that time waste and desolate, because of the incursion which the Normanes and Danes before had made. And of these new inhabitants thereof, beeing men of the North in regard of their country of *Northway*, it tooke the name of *Northmandie*, otherwise *Normandie*.

Robert first
Duke of *Normandy* of his
race.

This *Rollo* now named *Robert*, was inuested into the Duchie of *Normandie* by *Charles the simple* King of *France*, in the yeare of our Lord 912. Hee married with *Poupa* the daughter of *Berenger* Earle of *Bessine* and *Beauvoysse*, of whom hee had a sonne called *William*, some write that hee married afterward with the daughter of the said *Charles* the simple, by whom hee had no issue, but they mistake the matter, it was indeede the other Norman Prince aforesamed that married with the daughter of a King of *France*, named also *Charles*, of whom mention is likewise made before. Duke *Robert* died in the yeare of our Lord 917. and was buried in our Ladies Church in *Roan*.

William Longsword the second Duke of *Normandy*.

William surnamed *Longsword*, the second Duke of *Normandie*, succeeded his Father. He married with *Sporta* the daughter of *Herbert* Earle of *Senlis*, by whom hee had a sonne called *Richard*, hee was in fine slaine by treason.

Richard the first
third Duke of
Normandy.

Richard the third Duke of *Normandie* succeeded his Father *William*, and was commonly called *Richard without feare*. He first married with *Agnes* the sister of *Hugh Capet*, by whom hee had no issue, and after her decesse he married with *Gonor* the daughter of a Dane, by whom hee had diuers children. He died in the yeare 980. and was buried in the Abbey of *Fecam*.

Richard the second and fourth Duke of *Normandy*.

Richard the second of that name, but fourth Duke

of

of *Normandie* succeeded his Father *Richard* afore-named: he married first with *Iudith*, sister vnto the Earle of *Britaine*, and after to *Paula* daughter vnto *Sneyr* King of *Denmarke* and *Norway*. Hee died in the yeare 1026 and was buried at *Fecam* by his Father.

Richard the third of that name and fift Duke of *Nor-*
mandie succeeded his father of that name the second,
beeing borne of his first wife *Iudith*, for by both hee
had issue. This *Richard* was neuer married for ought
is knowne, howbeit hee left children: he died in the
yeare 1028. imprisoned as some report, by his bro-
ther *Robert*.

Richard the
third and fift
Duke of *Nor-*
mandy.

Robert succeeded his brother, and was the sixt
Duke of *Normandie*, and surnamed the *Liberall*, he
died in *Asia*, in the yeare 1035. and was buried at
Nice in *Buthinia*. Hee was neuer married, onely by his
concubine called *Areletta* the daughter of a bourges
of the towne of *Fallaise*, hee had a sonne called *Wil-*
liam, whom hee afterward legitimated, and at his ta-
king his iorney into *Asia*, made him his heire, beeing
then but of the age of nine yeares.

Robert the se-
cond, and sixt.
Duke of *Nor-*
mandy.

William the
conquerour.

This young Duke *William*, the second of that
name, and seauenth Duke of *Normandie*, being vnder
tutorship, and not of himselfe to gouerne the
country or consequently to be dreaded, greate quar-
rels and contentions began among his Nobilitie: and
as he grew to riper yeares so grew the troubles more
and more, yea euen into open rebellion and plaine
hostillitie against himselfe: and that at sundry times,
and by such as were of his owne blood and kin; who
by reason of his beeing illegitimate by birth, preten-
ded more right to the *Dutchy* then himselfe. After

William the se-
cond and seue-
enth Duke of
Normans.

Megiffier in
Chronicle
Normans.

Duke William
resolueth vpon
enterprife of
England.

long and sundry broiles hauing ouercome and chaf-
tised the rebels, and beeing come vnto a litle repose,
as he was on a time in a parke neere vnto *Roan*, hauing
his bow in his hand and ready to shoot, a messenger
came vnto him and priuately told him that King *Ed-
ward* his cousen was dead, and that *Harold* was King
of England, the Duke at this newes remaning a while
pensiuē, at last gaue his bow to one that stood by, and
went speedily to *Roan*; where to some of his priuate
friends hee declared his heauines for the death of
King *Edward*, as also for the wrong which *Harold*
had donne him, wherevnto one of them replied
saying no man ought to bee vexed for ought that
may be amended, but lesse for the thing that cannot
be remedied; nothing can remedie the death of King
Edward, but remedie may bee found to right the
wrong done vnto you by *Harold* if your selfe please:
and thereunto all that were present promised him all
their seruice and assistance. the Duke knowing the
Crowne of *England* to be more worth then to bee let
slip for the aduenturing for, resolved to win it by
force, seeing by faire meanes hee could not expect it.

Some kind speeches might peraduenture haue
passed betwene this King *Edward* (surnamed the
Confessor) and the Duke, in former time of their
great loue and familiaritie, which the Duke might
interpret and take as a promise of beeing his heire
vnto the Kingdome of *England*, aswell in regard of
beeing his kinsman as of the Kings greatly beeing be-
holding vnto him, but that the said King euer made
him any absolute and vnconditional promise, is alto-
gether vnlikely: for this King beeing very equitable,
could

could not but know how greatly hee should therein preiudice his neereft kinsman and right heire. Prince *Edward* surnamed the *Outlaw*: and wee find that hee sent for the saide Prince out of *Hungarie* home into *England*, with intent to make him his heire, where beeing arryued and soone after deceasing, he declared (as before had bin said) his sonne young *Edgard Etheling* his heire: which hee would neuer haue doone, nor neuer haue sent for the Farther with his children to haue come into *England*, if hee had ment that the Crown should haue come vnto the Duke of *Normandie*. Neither do wee find that the saide Duke did take exceptions vnto the fauorable proceedings of King *Edward*, with Prince *Edward* or his sonne *Edgard*, towards their aduancement vnto the Crown; as in all probabilitie he would haue donne, if hee could haue chalenged King *Edward* with and cleare promise to the contrary, neither could this Duke when now hee purposed the enterprise, produce the said Kings promise either by writing or witnes.

Reasons that King *Edward* neuer promised the crowne of *England* to the Duke of *Normandie*.

And whereas it may seeme to some that by the suddaine pensiuenesse wherein he appeared to be stricken, vppon the newes of the Kings death, and *Harolds* beeing in possession of the Kingdome, hee made sure accompt to haue had it himselfe, by reason of some assured promise past from King *Edward*, this of necessitie followeth not, for it often chanceth that some men conceiue no small grieve at the losse of a litle hope of a great benefit.

Neither did he onely relye vpon this pretended donation of King *Edward*, but making it his first and principall cause, he added vnto it two causes more.

Three causes of the conquerors enterprise of *England*.

1 The one was, to reuenge the death and cruell
murther of his Nephew *Alfrid*, brother vnto this
late King *Edward*, which hee most imputed vnto
King *Harold*.

2 The other was, to reuenge the wrong done vnto
Robert Archbishop of *Canterbury*, who hee said was
exiled in the dayes of King *Edward* by the meanes of
this *Harold*.

Of these three causes, as the first was without
prooffe, so were the two later without obligation, no-
man beeing to impute blame vnto him, albeit the
Kings brothers death and the Bishops wrong, had re-
mayned vnreuenged. And hauing as it were forgot-
ten with how many difficulties warres and troubles
hee had attained vnto the quiet possession of *Nor-
mundie*, wherevnto his right by reason of his birth
was by others denyed, yet such was the greatenes of
his courage and minde, that it could not bee con-
tayned within the limits of this Duchie, and no lesse
diademe could fit his head then the Crowne of *Eng-
land*, which hee seeing to bee possessed by him to
whom by decet of birth it was not faine, might
thinke it more due vnto himselfe, and himselfe more
worthy thereof, then was he that now had it, and
perhaps remembring

That force and might,

Doe make a title where there wanteth right.

He presumed much vpon that, and the rather for that
hee was greatly encowraged and forwarded in the
matter, by diuers of his most inward friendes.

The greater parte of the Nobilitie and people very
vnwillingly heerevnto agreed, alleaging that they were
so

so wearied and impouerished by the long endurance of their late intestine warres, that neither with their bodies they could serue him, nor with their purses ayde him: especially vnto such an enterprise as was of no necessity, but contrariwise very doubtfull and hazardous, and that it was of more importance for him to looke vnto the well keeping and conseruing of his owne countrey against his neighbours, then to begin a new warre in another land. The Duke whose head was filled with ambition, supposing the relinquishing of his manifested purpose not a little to touch his reputation, so much preuailed in his assembles of the three Estates, which consisted of the Clergie, Nobillitie, and Comons, that in fine the Nobillitie promised to serue him, and the Clergie and People, to ayde him with money, according to their seuerall abilities: and such offers as they made, were forthwith set downe in wryting by a Secretarie there present. *Odo* Bishop of *Bayeux* accorded to furnish him with forty ships. The Bishop of *Mans* with thirty, and others according to their beneuolent mindes. Then began he to desire aide of the Princes his neighbours, as of the Earles of *Anion*, *Poitou*, du *Maine*, *Ponthieu*, *Boulougue* and others, promising to giue land vnto euery of them in *England*: if he conquered it, according to their qualities. And with his money he leuyed souldiers.

Nobilitie is taken in France for gentlemen as well as for Earles or persons of like dignitie.

He solicited *Philip* the first of that name King of *France*, for his royall assistance, promising him that if he could obtayne the Realme of *England*, he would hold it of him, but the said King bearing him inwardly no great good wil, & hauing with his counsaile con-

sulted vpon the matter, it was found no way profitable vnto *France*, to haue a Duke of *Normandie* King of *England*. Wherevpon the King did not onely refuse to ayde him, but sought to dissuade him from the enterprise.

Megiffier in
Chro. Cor.

Megiffier sayth, that *Baldwyn* Earle of *Flanders* refused to ayde Duke *William* his brother in law, to the conquest of *England*; but herein he grossely erreth, for Duke *William* conquered *England* in the yeare of our Lord 1066. At which tyme, *Baldwyn* the fift of that name & seuenth Earle of *Flanders* (after the foresters) was aliue, and was father-in-law vnto Duke *William*, who had married with *Mathild* his daughter, and he gaue vnto him very great assistance both of men, money and other necessaries.

Oudegerst in
Chron. Fland.

In consideration whereof the Conquerour afterward gaue vnto him a yearely pension out of *England* of 300. Marks; which hee enioyed not long, for hee dyed the very next yeare after the said conquest; that is to say, in the yeare 1067. as may appeare by the inscription of his tombe, in the great Church of *Lyle*, where according as he appointed he lyeth buried, and next after him succeeded his sonne *Baldwyn*, the sixt of that name, who was indeed brother in law vnto the Conquerour, but held with him no great correspondence.

Ayders of the
conquerer.

The Emperour *Henry* the fourth vnto whom hee also sent for ayde, sent him certaine troupes, vnder the conduct of a Prince of *Germany*.

Alain Fergant Duke of *Britaigne*. The Lord of *Touars*, The sonne of the Lord *Bertram* of *Dignam*, *Raoul* of *Gayet*, and other Barons and Gentlemen, as well

wel of *Normandie* as other parts came in great numbers of their owne accord. Some of them required wages and good furniture, others demanded but their passage and to take in recompence of their seruice, what they could get in *England*. One demaunded a Castle, another a Towne, and some contented themselues with the promise of hauing some goodly Lady or Gentle-woman in mariage, and vnto the requests of euery one of them the Duke accorded.

Hee sent by the counsell of his Barons an Ambassador vnto Pope *Alexander* the second, declaring the causes and reasons of this, his intended warre against him that was an vsurper and no lawfull Prince. Promising due obedience for the Realme of *England* vnto the sea Apostolike, if God gaue him grace to conquire it. When the Pope with the Cardinals had considered of the matter, the Pope sent him a very fauourable answer, and withal a banner of the Church, with a ring of gold hauing a riche stone therein, as also a relicke of *S. Peter*. The Duke hauing receiued the Popes answer, together with these gifts, hee was maruailus glad, and caused his shipping to bee made in a readinesse at *S. Valeries*, where within a while after hee embarked his forces and all necessarie prouision; and hauing attended conuenient wind, crossed the seas and landed at *Pemsey*, neere vnto *Hastings* in *Sussex*, the 28. of September in the yeare of our Lord 1066.

The first that were disembarked were his archers; then the other souldiers; then was set on shore the baggage, Horse, and Munition, and last of all landed the Carpenters, Masons and other artificers. As the Duke himselfe

Some write
that the Duke
had 896. ships,
others say, 300

Place and time
of the conque-
rors landing.

himselfe stepped out of a bote to go a shore, one of his feet slipped so as hee was faine to light with both his handes vpon the ground, which some beholding tooke for *malum Omeo*, but himselfe interpreted it to signifie his taking possession of the country, Dinner being prepared the Duke caused diuers of his friends to dine with him, and chancing to talke of an Astronomer which at *S. Valeris* had assured him that *Harold* would neuer withstand him, but submit himselfe vnto him and yeiled him faith and homage; willed now that the said Astronomer should be brought vnto him for hee had caused him to embarke for the voyage, but it was told him that the ship wherein the sayd Astronomer was, was cast away at sea, and hee there-withall was drowned; whereunto the Duke in effect replied, that that man was not wise wise that had more regard vnto the good or ill fortune of another, then vnto his owne. I am now (quoth hee) thanks bee to God come ouer, I know not how the rest will succeed. After dinner hee assembled his counsell, by the which it was ordained that all the shippes should be pierced and suncke, to the end that all hope of flying back, might be taken away. This accordingly performed three conuenient places were chosen out, where three Castles of wood, which had bin made and framed in *Normandie*, and were with them brought ouer, should be set in frame againe, made vp and furnished with victualles and other prouision, hauing men to gard them to the end that in case of necessitie they might serue for places of retreat. The Duke then entering a little farther into the coutry, gaue commandemēt that nothing should

bee

An Astro-
nomer
drowned.

bee taken from the people, nor any violence offered them, saying that it was reason hee should preserve that which should bee his owne.

What number of men the Duke in all brought with him is not mentioned in diuers of our Chronicles, nor yet in the French; but soone vpon the Dukes landing King *Harold* was aduertised that the number of vessels wherewith the Duke arriued was about 800. and the number of men about 40. thousand, howbeit the number both of men and ships are not thought to haue bin halfe so many. The said King *Harold* was then in the North, against another sort of Normanes, for they were people of *Norway*, of which nation and countrey these that now came out of *France* were sometimes descended, as formerly hath ben shewed. And some authors do seeme to be of opinion that it was a plot layd betweene the King of *Norway* and the Duke of *Normandie*, that both about one time should set vpon *England*. Howsoeuer it were, certaine it is that against both of them King *Harald* had not like fortune, for in the North parte of *England* the Norwegians or Normanes were overthrowne, and there King *Harald Harfarger* with his brother *Tostig* were slaine in battaile (which as *Mezister* the Norman writeth, was fought the seuenth of *October* in the yeare of our Lord 1066.) But in the South wherevnto King *Harald* hasting, beeing both worried and bloodie (for that it seemeth to haue bin but seuen dayes after the other aforesaid battail) encountering with Duke *William* and the Normanes of *France*, his forces were ouer throwne and himselfe slaine.

Crantzizius.

Wonderfull
expedition in
King Harald.

He married the
28 of Septem-
ber 1066,

To describe this bataile at large I could bee very willing, but because it is related by sundry of our Chroniclers, and not greatly requisit vnto the scope of my purpose, I shall heere thereof need to say the lesse.

Prince *Edgard*
with his sisters
retaire vnto
Scotland,

This great Victory beeing obtained by Duke *William*, the 14. day of *October* in the aforesaid yeare of our Lord 1066. and within seauenteene dayes of his arryuall in *England*; hee loe prosecuted his good fortune that on Christmas day next ensuing, hee gat the crowne of *England* vpon his owne head. True it is that soone vpon the ouerthrow of King *Harald*, the Realme with the citizens of *London*, would haue set vp the yong Prince *Edgar Etheling*, and giuen a new battaile vnto the Norman Duke, but differences and disagreements (the vndoing of important actions) beeing the let, Prince *Edgar* with his mother and diuers of the English Nobillitie and gentry retired into *Scotland*, whereof I shall haue occasion to speake more anon.

The memory
efforow.

King *William* hauing thus obtained the Crowne did according to his promise reward such of the Clergie, Noblemen Gentlemen and Officers as came with him; distributing among them the Bishoprikes Earldomes, Baronies, Lordships, Gouvernements, and offices, &c. at his pleasure, dispossessing and thrusting out a greate number of Englishmen from their ancient possession; as well as out of their places of authoritie and offices. By which great violence, sudaine & lamentable desolation, it may well haue come to passe that many beeing anciently of the races & descent of many worthy families, yea euen of Princes, haue sinnce become poore artificers and pelants. And had it not bin
that

that the Conqueror knew not els how to gratifie, and reward his principal frinds and followers, and so of necessitie was enforced vnto this course, hee had otherwise had very litle reason with such rigour to haue delt with the English Nation; because no Nation would or could haue doone lesse then withstand a stranger, when they know him to haue no more title to there crowne then had hee: neither could they do other beeing vnder the comaund and subiection of King *Harald*. But in deed as this plague was most deserued by such of the Nobilitie as reiecting Prince *Edgar* the lawfull heire to the crowne, did vniustly thereunto advance King *Harald*, so did it most fall vpon them, for that their liues beeing lost with the said King in battail, their lands were giuen by the conqueror to recompence their paines that killed them.

The smarte in some sorte or other was in a manner generall, but as the most appeering markes are most aimed at, such as had the good fortune to keep or compose for their owne liuely-hoods were in likelihood men of the meanest liuings, such as perhaps thy prowd conquerors tooke scorn to bee recompenced withall, and of these some heer and there in diners parts of the realme, became out of this generall mil-rule to bee excepted.

Some Englishmen of meaner liuings kept their lands at the Conquest.

The honor of Kent

Also Noble *Kent*, to the euerlasting honor of that prouince before all others of *England*, resolute'y standing with the Conqueror vpon termes of reason, reserved vnto it selfe both lands and liberties.

The Normans beginning now to seat themselves in Englishmenes liuings, in all the other shieres of the realme, and no hope remayning of the

Or about that
time.

aduancement of Prince *Edgar* to the English crowne, such of the English Nobilitie as where with the sayd Prince in the North, and so many others as could not for the time endure the insolencies of the Normanes, withdrew themselues with him, his Mother and his two sistentes *Margaret* and *Christian*, into *Scotland*, whereof King *Malcolme* the third of that name, they were honorably receaued. With the Ladie *Margaret* the elder of these two sisters, the said King married; and as himselfe was a most Noble Prince, so was hee Blessed in his Marriage with this Noble Princess, who in her life time was so full of vertue and piety, that after her death shee obtained the Name and reputation of a *Saint*.

English first
began to bee
spoken in
Scotland.

As now the English court by reason of the aboundance of Normans therein, became most to speake French; so the Scottish court because of the Queene and the many English that came with her, began to speak English; the which language it should seem King *Malcolme* himselfe had before that learned; and now by reason of his Queene did the more effect it. But the English tounge in fine preuailed more in *Scotland*, then the French did in *England*, for English became the language of all the south parte of *Scotland*, the Irish before that hauing bin the generall language of that whole country, since remaining onely in the North, where by reason of the alteration thereof in the south partes, the vulgar *Hilianders* began to call their southren countymen by the name of Englishmen, and that parte of *Scotland* by the name of *England*. On the other side, the French tounge in *England* became not any where to bee the

the people Languages, only it left in our English tongue a mixture of diuers French words.

Moreouer many of the English Nobillitie and Gentry that now came into *Scotland*, were by the beneuolence of the King so preferred in one condition or other, that they there settling themselves, their offspring hath since spred it selfe into sundry very Noble families, which are yet vnto this day there remayning, and by their surnames to be discerned. And whereas the Scottish Gentry were not then surnamed after their proper Signiories, Lordships or places which they possessed, but after the old manner of *Ireland*, each with the name of his Father, and the addition of *Mae*, which signifieth *Sonne*, now imitating the English manner they changed that custome, and began to surname themselves after such places as they properly possessed.

English nobilitie and gentrie Planred and preferred in Scotland

Change of surnames in Scotland.

Prince *Edgar* afterward embracing the friendship of the Conqueror came into *Englãd*, and from thence in employment and charge in warr went into *Italie*, but in fine died without issue, *Christian* his younger sister became a Nunne and died an monasticall life in the Abbie of *Ramsfey*. But by Queene *Margaret* King *Malcolme* had eight children, six sonnes and two daughters, the elder of which whose name was *Mathild*, was afterward married vnto *Henry* sonne vnto *William* the Conqueror, and the first King of England of that name, and so by her was the English blood royal brought in againe, to the enioying of the English crowne.

Mathild the daughter of Queene Margaret marieth with the sonne of the Conqueror.

But whereas for the time, espetially in the beginning of the Conquerors raigne, when the Normanes

Englishmen
contemptibly
vsed by the
Normanes.

(as men in prosperitie are wount to do) began to forget themselves, yet to grow so insolent, in their esteem of our nation that it seemed almost a reproach to be called an Englishmā, inso much as it made some of the more light conceited of the English to seek to better their esteeme by imitating the Normanes, both in apprel and language, which among the grauer sorte bred the prouerbe, that *Iack would be agent-leman if hee could speek French*. Yet by the experience of a little time, the Normanes were taught to carrie a more honorable opininon of the English, for impossible was it that such contemptible vsage could last any longer, then vntil the smarte of the rod of hardest fortune was but a little aswaged. And the Conqueror after hee was once seided had no reason by still depressing the English to prouoke them to breake all bounds of obedience, considering what title King *Malcolem* of *Scotland* in the right of his wife had vnto the English crowne, as also the feare of inuasions of the Danes, from the which hee found hee was not free. Nor yet out of danger of rebilions in his owne country of *Normandie*, whereof hee formerly had had eperience. Wherefore the English soone began to grow in credit, and vnder this Couqueror himselfe to haue employments, charges, captainships and offices, and on doubt to begin by little and little to possesse liberties, lands and liuings. Yea the children borne in *England*, of such Normans as there had seated themselves, reiected the name of Normanes and were accompted and called Englishmen, and spake the English tongue: wherein a man may say that they altered not themselves, returned

A begining of
sensuall of Eng-
lishmenes cre-
dit.

turned againe vnto themselves, for the Normanes when first they came into *France*, during the time of *Rollo* or *Robert* the first Duke of *Normandie* of that race, did all speake their own ancient language, which in effect was all oue with our old English tounge; as the Danes also spake: and in the time from the end of the raigne of the said *Robert* (if so soone they began to leaue their language) vnto the time of their comming into *England*, which contayned but about one hundredth and fiftie yeares, they lost their owne ancient language and learned the tounge which the Frenchmen then spake; moreouer in that space they also had (according to the French manner) appropriated vnto themselves the surnames of such Lordshipes, places signiories as in *Normandie* they possessed.

Normanes
sometime spake
like language
to the english

The which surnames they brought with them into *England*, were they continued in such families of them, as there then settled themselves.

The Raigne of the Conqueror lasted about twentie yeares, howbeit in little time of quietnesse either in *England* or *Normandie*. In *England* by reason of the inuasions somtimes of the Danes, sometime of the Scots, and sometime by the English peoples resisting his tyrannising Normanes. In *Normandie* by reason of appeasing rebellions, besides some beckerling that he had with the French. Nether did he reside in *England* those 20. yeares continually, but was sometimes absent in *Normandie* a long whyle together, where he lastly dyed; as did his wife before him; and was buried (as shee also was) in the Abbay of *S. Stephen* in *Cane*, which himselfe had founded.

In whose tombe when by the Bishop of *Bayeux*,

it

it was opened, in the yeare of our Lord 1542. there was found a gilded plate of brasfe, whereon was engrauen this Epitaphe.

Epitaph of the
Conqueror.

*Qui rexit rigidos Northros anos atque Britannos,
Audacter vicit, fortiter obtinuit,
Et Canomenses virtute coercuit enses,
Imperijq; sui legibus applicuit,
Rex magnus parua iacet hec Guillelmus in urna:
Sufficit & magno parua domus domino,
Ter septem gradibus se voluerat atque dudobus,
Virginis in gremio Phœbus & hic obijt.*

Englified thus,

The Latine
Poet hath set
Britaine in
steed of
English.

*Hee that the sturdy Normanes rul'd, and ouer English raign'd,
And stoutly wanne, and strongly kept, what so hee had obtayn'd,
And did the swords of these of Mains, by force bring vnder awe,
And made them vnder his command, line subiect to his law;
This great King William lieth heere, entoom'd in little graue,
So great a Lord; so small a howse sufficeth him to haue,
When Phœbus in the virgins lap, his circled course apply'd,
And twentie-three degrees had past, e'en at that time hee di'd.*

The Conquerors
bones
throwne out
of his tombe.

Afterward in the yeare of our Lord 1562, certaine French Soldiers beeing consorted with some English, that vnder the conduct of the *Chastilion* tooke the citie of *Cane*, & there fell to spoiling of Churches; did breake downe and deface the monumente of this King, taking forth and throwing away his bones.

Vnto this deceased Conqueror succeeded next in the Kingdome of *England*, his sonne *William Rufus*, so called for the rednes of the colour of his haire, whose raigne endured about thirteene yeares: and he dying without issue, *Henry* his brother the yonger sonne of the aforelaid Conqueror, succeeded him.

This

This Prince was borne in *England*, and spake the English tongue, and was the last of the Conquerors issue male that there raigned, he married as before hath bin noted, with *Mathild* the daughter of Queene *Margaret* wife vnto *Malcolm* King of *Scotland*, which *Margaret* was elder sister vnto *Edgar Ethelind*, daughter vnto *Edward* the outlaw, and grand-child vnto King *Edmund Ironside*.

The Conquerors issue male, ended in his own sonnes,

This King as is aforesayd, beeing borne in *England*, and the Queene of English blood royal, was occasion that the depressed English nation was raised againe vnto honor and credit: and the Normanes residing in *England*, that but a little before held the name of an Englishman reproachfull, must now be contented that their race and posteritie there planted, should wholly relinquish the name of Normans, and become English both in name and nation. And I haue seene in *Normandie* it selfe, the inscription or Epitaphes, vpon the toombs of honorable persons there buried some few yeares after (who perhaps were borne in *England*) written in the English tongue (which they so much before contemned) and not in French. And as the Normanes beeing first seated in *Newstria* in *France*, did there by little and little become French, and so were called as well as Normans, as wee may perceiue by the stile of the Conquerors mandates when hee was in *England*, which commonly began; *To all his French & English people*. So in like manner (the lesser parte alwayes yeilding to the greater) such of these Normanes as came to plant themselues in *England* did there grow to the name of Englishmen, yea and that with the vtter losse and relinquish-

Englishmen restored to credit and honor.

Normanes in
England very
few in respect
of the English.

quishment of the names of *Normans*; as in *France* they neuer did. And by this occasion of the Normans becomming English the great heart-burning that else might haue remained between them and the English for the Conquering of the countrie was taken away, and so lasted not as it is knowne to haue done betweene the Britains otherwise called welshmen, and our Saxon ancestors: and betweene the Danes and the said Saxons. And albeit it pleased God for the chastisement of the English people to permit the Normanes to haue the victorie in the battaile in *Suffex*, yet were they but a handful in regard of the whole English people which by the continuance of diuers ages and descents were become the vniuersall inhabitants ouer all the land, and in that battail the number of the Normanes was diminished by six thousand, besides those that where drowned: albeit the losse of Englishmen was in the said battaile far greater.

Moreouer of the three or foure hundreth Gentlemen, that came in with the Conqueror whose surnames are registred, in the cattalogue of *Battaile Abbey*, hauing had for the most parts lands giuen vnto them in *England*, yet it is not to be thought that all of them continued there to the planting of somany families, for that (as like enough it is) some were more willing to make monie of their lands and returne therewith to liue in their owne countrey of *Normandie*, as vnto the place most naturall vnto them. Others might dye without issue: and the issues of some others now and then take end in monasteries, a thing in those ages vsuall. And thus by one meanes or other may they haue bin so much worne away

away and diminished, that I thinke the one halfe of them: if it were obserued (as by their surnames it best might bee) would not bee found to haue remayned two ages after, and scarce the one quarter of them to bee remayning at this present.

And as for the common souldiers, we are not to thinke that many of them could in *England* settle themselves and marrie, the Conqueror hauing continually imployment for such kinde of men in his warres and garrisons both in *England* and in *Normandie*. And in *Normandie* vpon such occasions hee carryed many of them backe againe, and for like cause he transported thither sundry troups also of English.

Thus haue I made it plainly appeare (for that some haue inconsiderately believed the contrary) that the maine corpes and body of the Realme, notwithstanding the Norman conquest and the former inuasions of the Danes, hath still consisted of the ancient English-Saxon people, wherein euen vnto this day it doth yet consist. And heere vnto accordeth the name of Saïsson, which the welsh and Irish nations haue continued to call vs by, notwithstanding the irruptions of the Danes and the Normanes.

And whereas some doe call vs a mixed nation by reason of these Danes and Normanes coming in among vs, I answer (as formerly I haue noted) that the Danes and the Normanes were once one same people with the Germans, as were also the Saxons; and wee not to bee accounted mixed by hauing onely some such ioyned vnto vs againe, as sometime had on same language and one same originall with vs.

The most parte
of the gentle-
of Norman
race extingui-
shed.

Englishmen
not such a mix-
ed nation as
some suppose.

OF THE GREAT ANTIQUITIE OF OUR ANTIEN TONGVE;

and of the proprietie, worthynes and amplitude thereof. With an explanation of sundry our most antient English words.

The seauenth Chapter.



The ground of
our English is
the Teutonic
tongue.

OUR ancient English-Saxon language to be accompted the Teutonic tongue, and albeit wee haue in latter ages mixed it with many borrowed words, especially out of the Latin and French; yet remaineth the Teutonic vnto this day the grownd of our speech, for no other offspring hath our language originally had then that.

This language vndoubtedly is that which at the confusion of *Babel*, the Teutonic people (those I meane that were conducted by *Tuisco*) did speake. And as the people tooke their name after their conductor, so the language consequently tooke name of the people.

That this language is indeede so ancient, is (besides that no antiquitie can tell any other beginning thereof) prooued by a tradition in the said tongue immediately caused at the Towre of *Babel*, and euer since therein continued euen vnto this day, beeing daylie with vs in vse, as also with others whose Language hath dependance on the said tongue. It is this, when it hapneth

happeth that any one chanceth to speake confusedly or vaine-ly, without sence or from the purpose, wee say vnto him **what Bable you?** or by mispronountia-
 tion **what bable you?** which beeing by our first an-
 cestors brought in vse, vpon the said confusion, while yet
 it remayned among them fresh in memory, was as
 much among them to say, as what confuse you, or
 what doe you imitating them of such a place where
 such confusion was? And whereas I said that this tra-
 dition remaineth still in such languages as depend on
 the Teutonic toung, some may object that the word
Bable, is also found in the moderne French, which
 depended on the Latine: I am not ignorant that so it
 is, but I haue shewed in the foregoing Chapter, that
 the true and ancient French language was also the
 Teutonic-tongue, and that therof there yet remaineth
 in the now named French, many Teutonic words,
 as the relikes of their first oldest and right French
 language, and among the rest, the words **Babel** and
Babelard, and in the same sence that the Teutonic
 hath it.

A note of the
 most greate
 antiquite of
 our language.

This our ancient language consisted most at the
 first of words of monosyllable, each hauing his owne
 proper signification, as by instinct of God and nature
 they first were receiued and vnderstood, but heereof
 grew this benefit, that by apt ioyning together of two
 or three of these words of one syllable, new wordes
 of more diuersitie of sence and signification were stil
 made and composed, according as the vse of them for
 the more full and perfect expressing of the composers
 meanings did require. By which meanes it grew vnto
 that copiousnes and perfection, that diuers beeing

Our language
 at the first most
 of monosyllables

very well learned in other tongues, haue much admired this, when they haue not bin able to finde any one vsuall word an any Language, for the which they could not giue the like in this, in the same very true nature and sence.

*Becanus his
paradox.*

Among others that haue had great speculation heerein, *Ioannes Goropius Becanus*, a man very learned and phisitian vnto the Lady *Mary* Queene of *Hungary*, Regent of the *Netherlands* and sister vnto the Emperour *Charles the fift*; fel thereby into such a conceite that he letted not to maintaine it to bee the first and most ancient Language of the world; yea the same that *Adam* spake in *Paradise*. In conference one day with *Abraham Ortelius* (who had bin acquainted with *Becanus*) I asked him if hee thought that *Becanus* himselfe beeing so learned as hee was, did indeed belieue this language to bee the first of all languages of the world, to wit, that which was spoken by *Adam*: hee told mee that hee verily thought *Becanus* did so belieue: and added further, that many learned men might peradventure laugh at that which hee had written, but that none would bee able to confute it: whereby I guessed that *Ortelius* did much incline vnto *Becanus* his conceite. But for mine owne parte albeit I do not thinke but that *Becanus* his opinion exceeded his proofs, and that his paradox must not preuaile against a number of the most learned of the world, yet will it not be much impertinent to my purpose to alledge some few of such things, as he and such others after him as incline vnto his conceite, (and in some points haue found further light and reason then hee) do alledge, shew thereby vnto the curious reader,

Reader, what may haue moued them thus to bee conceited.

They first then making it very doubtfull that the Hebrew was the first language of the world, do by the reasons ensuing, goe about to prooue the Teutonic to be it. And first they say that how doubtfull soeuer it may bee, what language it was that *Adam* spake, yet haue not the proper names of *Adam*, *Eue*, *Cain*, *Abel*, *Seth*, &c. bin subiect to change or mistaking, and most likely it is that God would giue vnto those his first creatures such names, as where most fit and proper vnto such persons as were themselues. Whereupon they bring into consideration, whether in the Hebrew or any language else, those names doe more properly betoken such persons as they were, then in the Teutonic tongue they do.

As for example, *Adam* in this tongue signifieth liuing breath, the breath of man beeing therein so called, which agreeth as well, say they to be the name of him that beeing formed of clay receiued life by the breathing there on of Almighty God, as Earthly, or red-clay, as some out of the Hebrew interpret it.

Eue, is in the Teutonic as much to say as *consimilis euen-the same*, for our word *euen*, commeth from the Teutonic word *eue*, and likewise from their *eue-so*; commeth our *euen-so*, and shee was euen the same, as was *Adam* her husband.

Cain written in old Teutonic orthography *Bain*, (for that C and K, are therein vsed in differently) is otherwise written *Quain*, and signifieth wrathfull, angry or shrewd, and such was that vnnaturall wicked wickh vnto his good brother *Abel*.

Abel

Able, signifieth one that is sufficient, an *Abelman*, for *able* in Teutonic is written *abel*, and in this first bearer of that name, rightly signifieth a man enabled vnto the seruice of God: for so was in deed this promartyr of the world.

Set in Teutonic alwayes pronounced *Set*, is as much to say as *Positus*, that is, set or placed in the roome or steed of another, to wit, of his righteous brother *Abel*, whom *Cain* slew.

Henoch, albeit of some so written, yet is it pronounced *Enoch*: *E*, signifieth *Law or equitie*, *noch* is as-much to say as *yet-again*: so as in this name seemeth to bee expressed and foretold a time of equitie or iustice which was yet to come. The bearer heerof walking (while heer hee liued) in equitie before God, was by him accordingly rewarded, by beeing extraordinarily taken away from this vnrighteous world.

But notwithstanding that these and sundry the like names, thus found in the Teutonic tongue, are very apt and proper to the persons by them intended, yet may this rather serue to shew the efficacie of this tongue, that is able to yeild as fit and proper significations for these most ancient names, as the very Hebrew it selfe; then that before it should chalange place of the Hebrew, which yeildeth not onely apt and proper significations for them also, but hath in all reuerend antiquitie carried the reputation and credit of being the first language of the world. It may therefore vnto vs suffice, that if the Teutonic bee not taken for the first language of the world, it cannot be denied to bee one of the most ancientest of the world.

world. And so vndoubtedly taking it to bee, let vs looke a little further into the worthinesse and property thereof.

The name of the Almighty, maker and creator of all things, is generally in all this great and spacious tongue called **God**, and from the word **God**; is deriued the word **Good**. See now how aptly this accordeth, and how the signification of this word doth also shew the coherence thereof vnto the chiefeest **good**, for that in deed all good commeth from God. But the like deriuation and proper coherence is not found in the Latin betweene *Deus* and *Bonus*.

God and good.

In like sort, the malignant enemy of God, and all goodnesse, is in this tongue called **Diuell**, and whatsoever is of no vertue or goodnesse, is called **euill**, see now how **euill**, adhereth to **diuell**, who is indeede the chiefe substantiue to which this adiectiue belongeth.

Diuell and euill
anciently de-
fel and cotell.

The name of **Heauen**, albeit it was of our Ancestors written **Heofen**, yet carried it like sence or signification as now it doth, being as much to say as **Heauen**, or **heaued bp**, to wit, the place that is eleuated.

Hell, beeing opposite and contrary thereunto, hath like apt appellation, as being **helled ouer**, that is to say, hidden or couered in low obscurity.

The name of **Man** in Teutonic, is in Latin *Homo*, the female of which creature we call **woman**, and the Latins call her *Mulier*, howbeit the name of *Mulier* hath no dependance in sound with the name of *Homo*, as our name of woman hath with man: It should indeede be written **womb-man**, for so is it of antiquity and rightly, the b. for easinesse and readinesse of sound being in the Pronounciation left out: and how apt a

Vir not beeing
so generall.

Man and wo-
man.

Woman why
so called.

composed word this is, is plainly seene. And as *Homo* in Latine doth signifie both man and woman, so in our tongue the feminine creature also hath as we see, the name of man, but more aptly in that it is for due distinction composed with wombe, shee beeing that kind of man that is wombed, or hath the wombe of conception, which the man of the male kind hath not.

Sundry other the like examples I could giue of the worthynesse of our tongue, but these may here suffice, & the rather for that the explanation of many of our old English words do in this Chapter ensue.

Rodericus
Toletanus.
Iustus Lipsius
in his epistles.

The Teutonic toung beeing, as before is shewed, one of the most ancient Languages of the world, was also of very great amplitude; for as *Rodericus Toletanus* witnesseth, and *Iustus Lipsius* also affirmeth, all *Highdutch-land*, *East-land*, and *Netherland*, as also the Kingdome of *Denmarke*, *Norway*, *Sweden*, and *England*, did all speake this Language, and heere vnto they might haue added *Thul*, otherwise called *Island*, if not the rest of the Northerne Isles beyond it.

But as all thinges vnder heauen do in length of time encline vnto alteration and varietie, so do the language also, yea such as are not mixed with others that vnto them are strange and extrauagant, but euen within themselues do these differences grow and encrease: the experience heereof is seene in this our now spoken of Teutonic-tongue, the high-dutch differeth from the low, though neuer doe borrow from any extrauagant Language: if any in speaking or writing in any of these tongues do chance heere and there to thrust in a borrowed Latine or French word, it is
more

more then hee needeth to do (seeing the Teutonic is most copious) and more also then is tolerable; such bringing in of borrowed words beeing held absurd and triviolous. The *Danish*, *Normegian* and *Swedish*, do againe differ from these, and some little each from other, and the *island* speech also: and yet none of them borrowing ought from any extrauagant language that originally is not of that nature. This is a thing that easily may happen in so spacious a tongue as this, it beeing spoken in so many differēt countries and regions, when we see that in some seuerall partes of *England* it selfe, both the names of things and pronountiations of words are somewhat different, and that among the country people that neuer borrow any words out of the Latine or French, and of this different pronountiation one example in steed of many shal suffice, as this: for pronouncing according as one would say at *London* **I would eat more cheese if I had it**, the northern man saith, **Ap sud eat mare cheese gin ay hadet**, and the Westerne man saith **Chud eat more cheese an chad it**. Lo heere three different pronountiations in our owne country in one thing, and hereof many the like examples might be alleaged.

These differences in one same language do cōmonly grow among the common people; and somtimes vpon the parents imitating the ill pronountiation of their young childeren, and of ill pronountiation, lastly en- sueth ill writting. Other languages no doubt are subiect vnto the like, yea those three that are growne from the Latin, as the Italian, Spanish, and French, which to auoyd other examples may appeare in the name in Latin, of *Iacobus*; which in Italian is grown

to be *Giacomo*, in Spanish *Diego*, and in French *Iagues*.

The Nether-
land and East-
land speech
draweth nee-
rer to the olde
Teutonic then
the Highdutch.

A question (mee thinkes) may heere bee mooued, that seeing the Teutonic is so far spred, and also varied, which then it is, that wee may hold for the more ancient, or the rightest and least varied from the first Originall, that is, whether the High-dutch, Low dutch, or Eastlandish-dutch be it? To this I answere, that as the maritime parts of Countries were inhabited before the Inlands that lye furthest from the Sea; the ancient Language was there first planted, and is like to haue beene most varied by such as went afterward to dwel more higher, and dispiersed abroad in the Countrey, and therefore I hold the East-landish and Low-Dutch, to draw more neerer the true Original then the High-dutch. And for further prooffe hereof, it is to be noted, that all such Writings as are found in the olde Teutonic, do more neerer agree to the speech of these parts, then to the High-dutch. And as for the more varied Teutonic of *Denmarke*, *Norway*, and *Sweden*, it is to bee vnderstood, that these Countries were not peopled so soone as *Germany*, but afterward, when *Germany* so abounded with people, that they were constrained to seek habitations more northerly, where the *Germans* at the first, by reason of the greater cold, and barrenesse of the soyle, would not chuse sooner then in *Germany* to make their dwelling places.

And whereas some may further obiect, that as we finde the written Teutonic of some ages past, to bee varied from that which now modernely is vsed, so peraduenture was that Teutonic, that we finde so anciently written, much varied from that which was vsed some ages before.

To

To this I answer, that I am not of that opinion for diuers reasons, and chiefly because people in Former ages were nothing so curious, or delighted with varying their speech, as of late ages they are growne to bee, but kept their old language as they did their old fashion of apparell; in both which the world hath of latter ages, more then in former times bin delighted; and in this age of ours much more then euer: In-
 somuch as the *Germans* themselves, who hath bin especially noted in former times, not to be delighted in changing their long continued manner of apparell, are now also false to the change thereof: Some of them imitating the Fashion of the Italians, others of the French, and others of the Spanish; all which may argue this age of ours more giuen to change, then any other time whatsoeuer.

This age more
 giuen to varie-
 ty then any o-
 ther.

Furthermore, whereas it may be objected, that seeing there is such variety found in the speeches of so many sundry Prouinces, as do now speake the Moderne Teutonic tongue, each being in length of time growne to some difference in words, and pronou-
 tiations from other, and to haue framed some words in peculiar vse to it selfe: how then may a man finde out, where and which bee the words which are indeed of the Ancient and very Teutonic tongue? To
 answer this in briebe and at once; they are infallibly all those words which doe still remaine in generall vse throughout all the Countries where any kind of Teu-
 tonic is spoken, and those also that remaine in vse in the most part of those Prouinces, though the rest may haue left or forgotten them: For albeit as is aforesaid, euery Countrey may haue some difference in it selfe,

yet an infinite number of words do remaine so dispersed among all, or common to all or the most part, that howsoever the orthography may here and there perhaps through different pronounciation happen to bee varied (and so not of some not discerned for such as they truly bee) yet are such words truly all one, and vndoubtedly of the first and most ancient Teutonic-tongue.

And as touching our English tongue, which is more swarued from the originall Teutonic then the other languages thereon also depending: this is the lesse to bee maruailed at, because wee are by the sea sequestred from the maine continent where most it is in vse: an example heereof we may note in our Cornishmen, who beeing sequestred from the Welshmen, but by a little arme of the sea doe also varie from them in their language, though not so much as the Britains in *France*, who are yet more seperated: and yet was the language of these three originally one, which their speeches albeit somewhat differing, do yet sufficiently witnesse.

An example of
the neernes of
our language
to the Dutch.

And notwithstanding the somuch swaruing of our tongue from the original, I durst for a trial of the great dependance which yet it holdeth with that which beeing issued from the same root is spoken in the continent, write an Epistle of chosen out words yet vsed among the people of sundry shires of *England*, as also of the people of *Westphalia*, *Friesland*, and *Flanders*, and the countries lying betweene them, that should well bee vnderstood both of Englishmen and Dutchmen, so great is the neernes of our vnmixed English with their yet vsed Dutch. It is not long since, that

that an English-man trauailing by wagon in *west-Flanders*, and hearing the wagoner, to call vnto his man and say, **De string is losse, bind de string aen de wagen vast.** Presently vnderstood him as if he had said, **The string is lost, bind the string on the wagon fast,** & deeming the follow to haue bin some English clowne, spake vnto him in English. I haue diuers times in noting the neernes of that and our language, obserued certaine of our old countrey rimes to accord with theirs, both in selfe rime and selfe sence, which is a very great argument, of the ancient neernes of our and their language.

As for example.

Wee say, { **Winters thunder is Somers wonder.**

They say, { **Winters donder is Somers wonder.**

Wee say, { **An appel in May is as good as an ey.**

They say, { **En apple in Mey is so goet als en ey.**

Our particular language albeit it could not by the Normanes bee changed, but that both the Noble name of English-men and their English speech did stil remaine, yet became it by their coming among them to be much mixed with French: and here concerning this language which now beareth the name of French, I hold it not amisse to take occasion, to giue the Reader some knowledge more then is vulger. The countrey of *Gallia*, now called *France*, was anciently inhabited of the *Gaules*, but what language the *Galues* did speake, is now in some question, *Cesar* saith in the beginning of his cōmentaries, that they had among them three languages, but I should rather thinke that they onely differed as the *High-dutch*, *Lower-dutch*

and Eastlandish-Dutch, when that they were three strange and distinct Languages.

How France
and Spaine
came to speake
broken Latin.

Whence the
name of Ro-
mances, or Ro-
mant com-
meth.

The Romanes hauing brought the Countrey of *Gallia* vnder their subiection, did seeke to bring the people to speake the Latin or Roman tongue, and to that end did set forth all their Edicts, Proclamations and publike writings in Latin: The like whereof they also practised in *Spaine*, where the Cantabrian or Biscaine tongue was before generally spoken, but by this meanes the common people both of *Gallia* and *Spaine*, were within a while, brought from their olde Languages to speake a broken kind of Latin, each Nation apprehending and pronouncing it after his manner; and either calling it the Roman tongue. The Spaniards calling to this day such Verses as they make in their language, by the name of Romances: And so did the French also, as may appeare by the title of the Poësie written in French by *Iohn Clopinell* alias *Meung*, by him intituled, *Le Romant de la Rose*, and afterward translated into English by *Geffery Chaucer*, with the Title of *The Romant of the Rose*. Moreouer a stranger traauailing in the Countrey of *Liege*, and not speaking the Countrey language, shall sometimes heare the Peasant say vnto him, *parlé Romain*, that is, *speake Roman*, meaning the Language, which themselues do speake, which beeing Anciently taken from the Romans as afore-sayd, remayneth by tradition among the Countrey people, with the name of the Roman tongue.

The Gaules thus hauing lost their Ancient Language, and learned a broken or corrupt kind of Latin; *Faramond* after this comming out of *Germany*, with his Frankes or French people anciently of that Countrey,
and

and entring into *Gallia* (much about the time, as I haue noted before, that *Hugissus* with the Saxons who were Neighbours in *Germany* to the Frankes entered into *Britaine*) both hee and his people spake their owne Frankish or French tongue, to wit, a kinde of Teutonic, which after the speakers thereof had gotten this other name. This language there continued the Raignes of *Paramond*, *Clodion*, *Merouce*, *Chilperic*, *Clouis*, *Childebert*, and *Clothaire*, vnto the time of *Cherebert*, who was the eight French King, and as sayth *Venantius Fortunatus*, which *Papirius Mafonius* also affirmeth, spake both his owne naturall Frankish or French tongue, and the language which the Gaules then spake, and was the first of the French Kings, sayth this ancient Author *Venantius*, that spake Latin, meaning the corrupted Latin language, which the Gaules then vsed: The which hee also brought in vse among his people. And the Gaules now mixing themselves with the Franks, and with them becomming one nation they were content to lose their ancient name of Gaules, and with them to beare the name of Franch, or Franch-men, and because the name of Franch, or French, was now made generall, the broken Latin language vsed of the Gaules, became within a while to bee called after the people, which now generally spake it, and so carried as vntill now it doth, the name of the French tongue, and generally extinguished the ancient and true French tongue in deed, leauing notwithstanding many words thereof mingled with this latter, which therein doe yet remaine.

And because the afore-sayd olde and true French, was in effect all one with our ancient English, I will

*Venantius
Fortunatus
libro 6.*

Orfridus in
præfat. Euan.

to satisfie the curious Reader, giue him heere a taste thereof in these few insuing Verles, which I haue taken out of *Orfridus* his Preface to the foure Gospells by him Translated about eight hundreth yeares past, out of Latin into olde French rime. Thus they are.

Old French.

*Du wil sh scriban vnser heill,
Now will I write our health,
saluation.*

*Euangeliono deil,
Of the Gospel the deale,
the part.*

*So itt nu hiar begunun,
So is it now here begun.*

*In Frenkisga tungun,
In the French tongue.*

Heereby may appeare to such as are any whit acquainted with our olde English tongue, what great neerenes was betweene that, and this ancient French. Howbeit the Author beeing a Scholer, hath framed two of these his words from the Latin, which in deed doe not properly belong to his owne Language, that is, *scriban* and *Euangeliono*.

Willeramus
Abbas Mers-
burgensis.

After him, *willeramus* Abbot of *Mersburge*, translated likewise out of Latin into old French, *Canticum Canticorum*, whereuppon he made his learned Paraphrasis. One of his Chapters among the rest, hee beginneeth thus.

*Stand vph friundinna min, ilego.
Stand vp she friend mine, speedily,
Min Duna, min scona, and hum.
My Done, my faire, and come.*

Such

Such like Language is all the rest, and hereby it may be seene, that the old French, and the old English had then as great affinity together, as our Northerne and Southerne English haue at this day.

The French as is sayd, hauing left this language and entertayned another vnder the same name, the Normans comming afterward to settle among them, brought with them an ancient language of their own; which if they had still kept and brought into *England*, Englishmen and they had not seemed to great strangers one to another, neither had they made any more alteration in our tongue then did the Danes, because it was in deed the same language, and in effect all one with ours. But they did in the time of their being in *France*, prooue so good Schollers, that as the French forgot their ancient Teutonic tongue, and learned the language, which the Gaules in steed of their owne ancient lost language did then speak, so they also learned the same, and lost their owne, and that in the space, as in the fore-going Chapter hath beene said, of one hundredeth and fifty yeares. And now comming therewith to our Countrey, they could not Conquer the English language as they did the land, howbeit as already I haue noted, they much mingled and tempred it with their French.

Some few ages after came the Poët *Geffery Chaucer*, who writing his Poësies in English, is of some called the first illuminator of the English tongue: of their opinion I am not (though I reuerence *Chaucer*, Chaucer mingled our English tongue with French. as an excellent Poët for his time.) Hee was in deed a great mingler of English with French, vnto which Language by like for that hee was descended of

French or rather Wallon race, hee carried a great affection.

Since the time of *Chaucer*, more Latin and French hath beene mingled with our tongue then left out of it, but of late wee haue falne to such borrowing of words from Latin, French, and other Tongues, that it had bin beyond all stay and limit, which albeit some of vs do like well, and think our Tongue thereby much bettered, yet do strangers therfore carry the farre lesse opinion thereof, some saying that it is of it selfe no language at all, but the scum of many languages, others that it is most barren, and that wee are daily faine to borrow words for it (as though it yet lacked making) out of other languages to patch it vp withall, and that if wee were put to repay our borrowed speech backe agayne, to the languages that may lay clayme vnto it; wee should be left little better then dumbe, or scarcely able to speake any thing that should be fencible.

Our tongue
discredited by
our language
borrowing.

For mine owne part, I hold them deceiued that thinke our speech bettered by the aboundance of our daily borrowed words, for they beeing of an other nature and not Originally belonging to our language, do not neither can they in our tongue, beare their naturall and true deriuation; and therefore as well may we fetch words from the *Ethiopi*ans, or East or West Indians, and thrust them into our Language, and Baptize all by the name of English, as those which wee daily take from the Latin, or languages thereon depending; and here hence it commeth (as by often experience is found) that some English men discoursing together, others being present, and of our owne Nation,

tion, and that naturally speak the English tongue, are not able to vnderstand what the others say, notwithstanding they call it English that they speake.

And here among choise of many, to shew one example of the inutility of this kinde of speech will not bee needlesse. So fell it out not many yeares past, that a principall Countier writing from *London*, to a personage of Authority in the North parts, touching the trayning of men, and providing Furniture for warre, willed him among other things, to *equippe* his Horses, the Receiuer of the letter, with some labour came at the last to the vnderstanding of it all, except *equippe*, whereof in no sort hee could conceiue the meaning: In the end, he consulted about it with diuers Gentlemen in the Country thereabouts, but none could resolue him. It was among them remembered that we vsed in our Language the word quipping, and the word whipping, the first not proper for horses, but sometimes vsed to men, the latter not fit for Gentlemens horses, but for Carters iades. In fine, none of them all being able to finde, in all the English they had, what *equippe* might meane, a Messenger was sent of purpose to the Court at *London* to learne the meaning thereof, of the Writer of the Letter.

Equipping of
Horses.

I will not cloy the Reader with other such examples, nor with the repeating of such like discourses as he vsed, that told how as he iterated he obuiated a rurall person, and interrogating him concerning the Transitation of the time, and the demonstration of the passage, found him a meere simplician, whereas if in his true speech he had asked him, what was the clocke

and which had beene his way, his ignorance might of the simplician haue beene informed in both.

Such examples (how euer wee delight in strange language borrowing) doe when wee heare them, found very sportfull in our owne eares; and therefore giue more liberty to strangers to be in this case merry with vs, seeing they may say they haue nought else for the loane of their words. But doubtlesse if our selues pleased to vse the Treasury of our owne tongue, wee should as little neede to borrow words, from any Language, extrauagant for ours, as any such borroweth from vs: our tongue in it selfe beeing sufficient and copious enough, without this daily borrowing from so many, as take scorne to borrow any from vs.

Our tongue is
most copious if
wee please to
make our most
vse thereof.

And now fearing least wading further heerein, I might become offensive, where I indeauour to please, I will here seeke to content the curious Reader, by Alphabetically explaining a number of our most Ancient English words, some by their moderne Orthography, others by shewing, (with the signification of them) what French words wee haue taken in steed of them, as also such as wee haue not left of, but still vse for choyse, though wee haue borrowed words in French to like sense.

Abogen,

A

A *Bogen. Bowed.* Hereof a bow taketh name, because it is made to bee abogen or *bowed*, when therewith wee shoote, a bough of a Tree is also so called, for beeing apt to be abogen or *bowed*, and *bolues* at the very first inuention of them, were made of *boughes* of Trees, and so accordingly in our ancient Language tooke that name.

Acenned, or akened, for that c and k are in our ancient language pronounced a like; signifieth *brought forth*, or *borne*, wee yet say of certaine beasts, that they haue *kenled* when they haue brought forth their young ones.

Acyrrred, or ispred. Wee vse for this the French word *Tu-
ned*.

Adle, ill, or diseased. Wee yet vse to call egges *adle*, when they are corrupt and ill.

Adzuncen or adzunken. *Drowned*, heereof commeth also our word *drunken*, he that is *drunke*, being as it were inwardly *drowned*.

Aeker, or aeker. A *Cornefield* or *Corneland*, we now vse the word *Aker*, for a certaine space or measure of ground.

Aeha, Ehta or Egha. *Inheritances*, or owned possessions.

Aele or Aelk. We haue since made it *Each*.

Aelstwa we now write and pronounce it *Also*.

Aethelbozen-man, or Ethelbozen-man. A *Noble-borne man*, A *Noble-man borne*, also a *Gentle-man* by birth.

Aethzine. We vse for this the French word *Touche*.

Aethzined, or Athzined. We vse in steed hereof, *Touched*.

Aetitod. *Appeared*.

Afed. *Fed*, or after the French, *Nourished*.

Asgod, An Idoll. *Asgodnes, Idolatry*.

Agene, or Eagen. *Owne, proper*.

Agilt. *Recompence*.

Agoten. *Powed-out*, *Goters* otherwise *Gutters* are accordingly so called.

Ahild. *Hidden*, wee also deriue for this from the French, the word *couered*.

Alder

Alber, signifieth *Of all*, and seemeth as abridged of the words, *Of all that are*, and vsed in the superlatiue degree, as for example.

Alder·best. *Best of all*.

Alder·earst. *First of all*.

Alder·lest. *Last of all*.

Alder·liest. *Beloned'st of all*.

Alder·meast. *Most of all*.

Alder·sconest, or **alder·satrest**. *Most beautifull of all*.

Alder·eldest. *Oldest of all*, and so forth of a great number the like.

Algeats. *Every way, or how euer it bee, &c.*

Alised. *Allowed, Licensed*.

Alise. *Release*. **Alised**. *Released*.

Alisednesse. *Releasing, Ransome, Redemption*.

Ana. *Onely, or alone*.

Andede. *Confessed*. **Andeding**. *confessing*.

Anlienes. *A resemblance, also an Image*.

Anlisen. *Liueli·hood, substance, commodities*.

Anlina, or **anline**. *On·scene, or a thing looked on, wee vse for this, the French word Face*.

Anweald. *Authority, Power*.

Anwird, or **anwörd**. *An answer, or a reply*.

Areared. *Set vp, erected, edified*.

Arindzaga. *An Erandbearer, a Messenger, and sometimes an Ambassadour*.

Aunder. *A sunder, seperate*.

Astige, or **stighe**. *To ascend, or mount vp*.

Astieging, or **stieging**. *Ascending*.

Astiegnung. For this after the Latine wee say *Ascension*.

From **astige**, wee deriue many VVords of mounting vpwards, as **stigh·ropes**, which wee now pronounce **stie ropes**, beeing first deuised with cords or ropes before they were made with Leather, and Iron fastned to it. Also **stighel**, now of vs pronounced **stie**; **stieghers**, now **stagers**, and the like.

Astired, *Stirred, mooued*.

Athened,

Athened. *Extended, stretched out.*

Atugon, or Atogon Drawne.

Awritten. *Written.*

Awarpen, or Awurpen. *Throwne or cast.*

Wee call in some parts of England, a moule, a *Mould-warp*, which is asmuch to say, as a *cast-earth*, and when planks or boords are awry wee say they cast, or they *warp*. And *warps*, anciently *Hand-warp*, tooke that name, as is sayd, of hands being there cut off and cast into the Riuer of *Skeld*.

Awild, or Aweld. *Welded. Or menaged by strength.*

Awirgud. *Accursed, also strangled or throated, whereof we yet haue the word *Warried*.*

B.

Bald. *Bold, it also signifieth swift or suddaine.*

Bearne. *A child. Bearna, Children.*

Berne. *A barne, for the keeping of Corne.*

Behode, or gebode, or beod. *Bidden or commanded.*

Behodun. *commandements.*

Behirged. *Buried. See Wirig.*

Beclipt. *Imbraced.*

Bead or Gibead. *Prayer. Gebeadun, prayers. Hereof cometh the name of Beades. (they beeing made to pray on) as also of Beadsman.*

Bead-saring. *Going on Pilgrimage.*

Begeond. *Beyond.*

Bist. *Bee-ist, as, thou bist, for thou art.*

Beleawd. *Betrayed. We yet call a naughty person, a leud fellow, which by the right signification of the word, is asmuch to say as a trethlesse or perfidious fellow.*

Beloken, or Belocud. *Locked, or fast-shut.*

Beundun. *Bandes.*

Beheht, or Beheght. *Promise.*

Beom. *A Tree, wee vse the name now for the Tree when, it is squared out, calling it a Beame of timber, whereby is meant a Tree for building, for timbring in our olde English, is building.*

Werg or **Werg.** Metaphorically a *Mountaine*. See further hereof **Wirig**.

Wergun, **Wergun**, and **Bergena**. *Mountaines*. See further of this in **Wirig**.

Wesceawud. *Ouerlooked*, suruiewed or beheld. We say yet sometimes that one, lookes a skeaw.

Wescildiged. *Accused*, of default or crime.

Wesmit. *Besmirted*, made foule or defiled.

Weswic. *Deceit*. **Weswiten**. *Deceived*.

Weswiter. *A deceiuer*, wee now though most improperly, and with a farre strayned sence, call a deceiuer, a *Cosener*.

Weswungen. *Beswingered*, scourged.

Wetined. *Hedged about*. Wee vse yet in some parts of *England*, to say tyning for hedging.

Wetwand. *Wound vp*, or wrapped vp.

Wetwedud. *Wedded*, or espoused.

Wetwendud, or **Wetwended**, *Turned about*.

Wyggen and **syllen**. *Buying* and *Selling*.

Wigspell or **Wispel**. *A parable*, a by-word, a *Prouerbe* or *Phrase* of speech.

Wilithe or **Witida**. *An Image*.

Winne. *A manger*.

Wirt, or **Wearth**, or **Gebirt**. *Birth*.

Wismoz or **Wismier**. *Blasphemy*.

Wlead. *Fruite*.

Wletsud. *Blessed*.

Wlitte. *Ioy*. **Wlitung**, *Reioycing* or *ioying*.

Wlith or **Wlith**, or **Wlide**. *Ioyfull*, *glad*.

Wlobe. *Blood*.

Wocstane or **Wuokstaf**. *A caralter* or *letter* for a booke.

Wode. *A messenger*, a tyding briager.

Wodiung. *Preaching*. **Wodud**. *Preached*. **To Wodige**. *To Preach*.

Wogas. *Boughes of Trees*.

Wote, wee now write it *boot*. It is a yeelding of amends, or supplying a defect.

Wourn.

Wourn. *A water spring out of the earth, also the brook issuing thereof. Wourn is sometimes taken for water it selfe, and in Brabant a Well is called a Wournpit.*

Wreod. *Bread.*

Wzidas. *Birds, properly young Foules.*

Wzothoz or Wzodoz. *A Brother,*

Wzidguman. *It is a abreuiaed of Brid-good-man, the good-man of the bride.*

Wzidgrome. *The Groome of the Bride, because on the marriage day hee serueth and waiteth on the table of the bride.*

Wuhfomnesse or bughfomnesse. *Phablensse or bowfomnesse, to wit, humbly stooping or bowing downe in signe of obedience. Chancer writes it bughfomnesse.*

Wurg or wurh. *Whereof wee yet say *Bourough* or *Bourrow*. It Metaphorically signifieth a Towne, hauing a Wall, or some kinde of Closure about it : Also a Castle. All places that in olde time had among our Ancestors the name of *Bourrough*, where places one way or other Fenced, or Fortified.*

Wurgun or wugen. *Bouroughes.*

Wirige or wirighe, which signifieth most properly *To Hide*, and also *bury*, which accordeth with the same sence, for that burying is a hiding of the dead body in the earth.

Wirgen. *Hidden, also a graue.*

Wirgenum. *Graues.*

It was a thing vsually among our olde Saxon Ancestors, as by *Tacitus*, it also seemeth to haue beene among the other Germans; that the dead bodies of such as were slayned in the field, were not layd in Graues; but lying vppon the ground were couered ouer with Turues, or cloddes of earth. And the more in reputation the persons had beene, the greater and higher were the Turues rayfed vp ouer their bodies. This some vsed to call *Wiriging*, some *Wzozging*, and some *Wuriging*, of the dead all being one thing, though differently pronounced, and from whence wee yet retaine our speech of *Burying of the dead*, that is hiding of the Dead.

Now because these *Wirighs*, or *Wozghs*, &c. (beeing as much to say, as hiding-places) seemed as Hills; the name of *Wirigh*, or *Wozgh* (now *Bergh*) became (though metaphorically) all *Germany* ouer, to be the generall name of a Mountaine, more then the name of a *Hill*, or *Dunn* there formerly vsed. I am the more willing to shew the Originally all one: And properly signifying to shroud or hide, which may also appeare by our calling in some parts of *England*, the places made for Conies to hide and shroud themselves in, *Cony-beries*, or *Cony-buries*, and in other parts of *England* *Cony-burrows*. The name also of *Burgh* or *Burrough*, now commonly written *Barrow*, which wee giue to some Townes, is from hence Originally deriued: places first so called, hauing beene with walls of Turffe, or Clods of earth fenced about, for men to be shrouded in, as in Fortes or Castles. And where the word *Bury*, is the termination of a City, as *Canterbury*, *Salisbury*, and the like, it Metaphorically signifieth a high or chiefe place.

Wirthin. *A Burthen*.

Wismered. *Oprobriously vsed in speech, or derided*.

Wisine. *An example*.

Bery, *Bury*,
Burrow, where
deriued.

THE

Cor K.

The Reader is to obserue that the letter C. was with our Ancestors taken and sounded as K. morcouer when sometimes a single v or double w followed next vnto the C. then was it pronounced as Q.

Caster. This is no Ancient Saxon word, though often found in old Saxon writing, it is rather borrowed from the Latia word *Castrum*, betokening a *Castle* or *Fortresse*, *caster*, *caster*, *chester*, and *ceter*, beeing the terminations of the names of many places in *England*, doe (as I take it) signifie all one thing, and that the places hauing such terminations had Castles or Fortresses built by the Romans before our English Saxon Ancestors came into *Britaine*.

Ceage. *A Key. Clanis.*

Ceapman. For this, we now say *Chapman*, which is as much to say, as a *Marchant* or *Cope-man*.

Cemp, or Kemp. Properly one that *fighteth hand to hand*, whereunto the name in Teutonic of *kemp-fight* accordeth, and in French of *Combate*.

Certayne among the Ancient Germans made profession of beeing *Campfighters* or *Kemp-fighters* for all is one: and among the *Danes* and *Swedens*, were the like, as *Scarcaten*, *Arngrim*, *Arnerod*, *Haldan*, and sundry others. They were also called *Kempanas*, whereof is derliued our name of *Campion*, which after the French Ortography some Pronounce *Champion*.

A Cemp or Kempe. Is sometimes also taken for a *Souldier*, in regard that his profession is to fight.

Ceozle. Now Written *Churle*, anciently vnderstood

for a *sturdy Fellow*.

Cibde. *Chid*, rebuked.

Cist. *Kist*, or kissed.

Clath. *Cloath*. *Clething*. *Cloathes*, garments.

Clough. A kind of breach downe along the side of a hill.

Clif. *A rocke*, on the sea side, seeming cleft or broken off.

Clepid. *Called*, we do yet sometimes say clepid, and yclepid, for called.

Cnapa. *A Boy*, Lad or Lackey, heere-hence commeth our name of knave.

Encorisse. *A Generation*.

Con varied into *coon*. *Stout*, o Valliant.

Cnigt. Now *Knight*. See the signification thereof, among the names of dignities.

Cop. *A head*, also the top of a thing standing in height.

Costnung, or *costning*. *Temptation*.

Costud, or *costed*. *Tempted*.

Cote. *A little slightly built Countrey House*, also a place for sheepe.

Creatt. *A Handicraft*, or occupation.

Culstra. Whereof in some parts of *England*, we yet retaine the name of *Culuer*, otherwise wee vse the borrowed French name of *Pigeon*.

Cunne, or *Kenne*. *To discern*, or to know.

Cunne. Also signifieth *thankesfulnesse*, or gratitude.

Cuth. *Knowne*, acquainted familiar, as contrary-wise *uncuth* is *unknowne*, vnusuall, &c.

Cweller, we now write *Queller*. *A Troubler*, also a Tormentor or Punisher of men; it was also anciently sometimes taken for a Hangman.

Cwene. Now written *Queene*. See the last Chapter.

Cwerterne. *A kind of Prison*.

Cweth. Now *Quoth*, as when wee say queth I, or quoth hee.

Cwine. *A Quearne*, otherwise a Mill.

Cwith. *A Will*, a testament hereof remaineth yet our word *Bequeath*.

Child. *Child, Childheid, Childhead.*

Cin. *Kind, nature also Generation, or of-Spring.*

Cine. *Naturall.*

Cine-helme. It should be *Cinings-helme*, but by a breuiation, it is become *Cine-helme*.

It is as much to say, as a *Kings crowne*, whereby it may appeare that the Crownes of the most Ancient English-Saxon Kings, were worne and vsed by them, for their Hel-mets in Warre; and that it may bee that the Crownes of all Kings, were at the first intended for their Helmets; and made of different fashion from other Helmets, for the more ornament of their Princely Persons that wore them, who were by them to be knowne, respected, and reuerenced, &c.

Cining. By a breuiation of the two syllables into one, is become *King*: The name in our tongue of Soueraigne dig-nity. For the etymology, whereof looke in the last Chapter.

Cynningdome or Ciningric. do both answere to the La-tin word *Regnum*. *Cynningdome* is by a breuiation become *Kingdome*, the additions of *dome* and *ric*, signifying both one thing, to wit, the *Iurisdiction* or *Dominion*, belonging to some one publike Person.

And whereas we say a *Kingdome*, they say in *Germany* a *Kiningric*. But whereas we say a *Bishopricke*, they say a *Bishopdome*.

Ciric by a breuiation *Kirk*, and by thrusting in *CH*. in-steede of *C*. or *K*. it was first alienated to *Chirche*, and since further of by the making of it *Church*.

Ciste or list. *A Chest.*

Dead.

D

Dead-boote. Offices or service done for the dead. It is sometimes also vsed for penance.

Daege-sare. A dapes-sare. A dayes iourney.

Deale. A Deale, a part, or portion.

Deald. Denided, parted, dealt out.

Dene or Den. Sometimes written Deane, and sometimes

Denu. A Valey, also a Caue or hollow place in the earth.

Deare. Griefe, harme, or dolour.

Deman. A Deputy, a substitute.

Deozweorth. Dowe-worth, precious.

Dight, or Dight. Meeter or Rime, hercof commeth our name of Diues, for things that bee dighted, or made in Meeter.

Dighting or indighting is also prose, set forth in exact order.

Doine. Iudgement. **Dome-settle.** A iudgement seat, a tribunal.

Domes-man. A Iudge.

Duaa, also Dusa. A Done.

Dugud or dought. Vertue, wee yet sometimes call a man of strength and valour, a doughty man.

It is also written **Dhugud**, whereof they vse in some parts of *England*, the Word thewhes or thewes, to wit, vertues good qualities or parts of the minde. They say yet in the North, when a thing hath lost his force or vertue, that it doweis nor.

Drihten or Drihten, taken for the name of the Lord, was by our Ancestors onely attributed to God: As Drihten God, for Lord God; which signifying as it should seeme, the Righteous God, was vnto Almighty God, who is most Righteous rightly appropriated; the name otherwise of Lord, hauing with our Loford.

Dune a Hill, commonly that stretcheth or extendeth it selfe out in length. They call in *Holland* the sand banks which

which lye vppon the Sea side, the Dunes. The Towne of *Dunkerke*, rightly in English *Dunchurche*, hath had that appellation by being situate in the Dunes, or Sand-bankes. We yet in some parts of *England*, call Hill, downes.

Dure or *duth*. Now a *doore*, it is as much to say as through, and not improper, because it is a *duth-fare*, or thorow-passage.

Dure-weard. A *doore-warder*, a *doore-keeper*, a *porter*.

Dwal-licht. That which wee othetwise call the *Foolish-Fire*.

Dwolma. A *gulse*, otherwise in Teutonic an *Inbarn*.

Dwined, also *foz-dwined*. Vanished away.

Dihle or *dighle*. *Secret*. *Dighlenesse*. *Secresie*.

Ditfelie. *Boldly*, or as wee might say *durstingly*, of one daring to doe a thing of hazard or difficulty.

Difige. *Foolish*. *Difega*. A *Foole*.

E

EA. As also *E Law*, right or equity.

Ead or *Eath* or *Ec*. An *Oath*, also a plighted promise or couenant.

Eadihe. *Happy*. **E**adihnesse. *Happinesse*.

Eadmode. *Humble*. **E**admonesse. *Humility*.

Eagan. *Eien*, eyes, now in the Netherlands *Oghen*.

Ealdoz. An *elder*, A *Senior*.

Elbzan or *ilbzán*. *Elders* (*Seniores*) also *Ancestors*.

Ealdozscip. *Eldership*, *Seniority*.

Ear. *Honor*. **E**arweozthe. *Honor worthy*, *honorable*.

Earne. In the Netherlands arms: wee haue borrowed in placethereof the French word *poore*.

Earmnesse. *Pouerty*.

Earand. An *errand*, a *message*.

Earna. An *Eagle*. **E**arnas. *Eagles*.

Earst. *First*.

Eatseagt. *Periured*, also *ynsayd*, or *denied*.

Ethel or **Aethel**. *Noble* or *Gentle*.

Cathelic. *Easily*, possible. **Ethe**. *Ease*. **Uneth**. *Vnease*.

Ece. *Eternall*. **Ecnelle**. *Eternity*.

Eft. *Againe*. **Eftfona**. *Eftsoones*, forth-with, or againe.

Eltheodiscmen. *Aliens*, Outlanders, men borne in other Countries.

Eozthbifung, or **Earthbining**. *An earth-trembling*, an earth quake.

Eozthandfiring. *An Earth-stirring*, an earth mouing or earth quake, as before.

Eow. *You*. **Eower**. *Your*.

Ereue, or **Ereue**. *Heritage*, or inheritance.

F.

Fange. *To take*, or apprehend. **Fengon**. *Taken*. **Fango**. *ness*. Imprisonment, also a Prison.

Fare. *Passage*. **Farewel** *passé-well*, a wel-wishing to ones proceeding, mistaken for dyer, when we call meate, fare.

Farud, or **Fared**. *Passed*.

Fader. *Father*.

Feaſwa. *Few*. **Feala**. *Many*, or much, the which word *much* we haue borrowed from the Spanish.

Fel. *Fierce*, or cruell. **Fel**, is also a *Skin*.

Fenne. *Clay* **Clay**, is also of our ancient Language.

Feeh. *Mony*, wee were wont to say gold and fee, also Officers require their Fees, to wit, the mony due vnto them.

Feoht, or **Feoght**. Hereof we yet retayne the word *Fight*.

Feorme, or **Ferne**. *A Farme*.

Feind or **Fiaud**. Wee haue for this borrowed the French word *enemy*. Yet we sometimes call the Diuell, the feind of Hell, which is as much to say as the enemy of Hell.

Feindas. *Enemies*.

Flaxon. *A Flagon*, a bottle.

Fleafe. *Flesh*.

Flod. *Floud*. **Flowung**. *Flowing*.

Folk mote. *A Folke-meeting*, an assembly of people.

Fo2.

As it is vsed as a *Præposition*, for the which they yet vse in the Netherlands *vo2*, and sometimes *ver*, though not *vo2*, as when they vse it for a *breuiation* of *Van-der*, but in steed of *vo2*. This *præposition* *fo2*, in many words we yet retayne, though in nothing so many as our Ancestors did.

Fo2beocum. A *signe*, hereof we haue yet the name of *beakon*.

Fo2beared. *Burnt*, or *burned*.

Fo2bere. To *forbeare*, or *indure* with *patience*.

Fo2co2sen. *Cut off.* *Fo2did.* *Destroyed.*

Fo2cemed or *Fo2doimed.* *Condemned.*

Fo2gyrne. To *Transgresse.* *Fo2gimed.* *Transgressed.*

Fo2letten. *Left*, *abandoned*.

Fo2e2read. A *Preface*.

Fo2scrunkn. *Skrunkn*-*up*, as members withered or dried *vp*.

Fo2slegon. Omitting the article *Fo2*. Wee haue of *Slegon*, made *Slaine*.

Fo2spild or *fo2spilled.* *Marred*, *destroyed*.

Fo2e2speak. A *Speaker* for one, an *Aduocate*, or *Mediator*.

Fo2th2serd. *Departed*, or *gone forward*.

Fo2etige or *Fo2eted.* A *shewing forth*, a *Faire*, or a *Market*, where things are set to open view.

Fo2wozt or *fo2wozought.* *Forfasted*.

Fo2wozged. *Accursed*, anciently also *for-banned*.

Fo2wozth. To *unbecome*, to *decline*, to *perish*.

Franc. *Free*, at *liberty*, not *vnder bond*.

Freated. *Eaten*, also *deuoured*.

Frid, *Frede* or *Ured.* Our word *Frid*, *Frede* or *Vred*, for all is one, beeing long since left; wee vse in steede thereof our borrowed French word *peace*, which the French take from the latin word *Pax*.

Fremt or *Fremd*, *Strange*. *Fremittling* or *Frendling.* A *Stranger*.

Freund or *Freond* or *Friund.* We write now *Friend*.

Freundine or *Freundina.* A *woman friend*, a she friend by omitting this, and other like ancient words, our language is growne defective, as for example.

If one say that hee met or spake with a Friend of his, it appeareth not whether it were with a man, or a woman, where as wee might in our Language aswell distinguish the Masculine from the Feminine, as others in other Languages doe.

Fuglas. Fowles, in the Netherlands they say *voghels*.

Fulcremed. Perfect. Fulcremednesse. Perfection.

G.

Gast or Geast. *A Ghost*, wee haue also from the Latin the word, spirit.

Gatol. Tribute, tax or *Custom*.

Geal. Gile, or guile, fraud or *beguiling*.

Gear. Yeare. It is heere to bee noted as in sundry the like words, that our Ancestors vsed indifferently sometimes *Ge*, in steede *Ye*, as here in *Gear* for *yeare*, in *Geman* for *Yeman* also giuen for *yeuen*, &c.

Ge.

This Preposition was of our Ancestors very much vsed and it is yet exceedingly vsed in the Low-Dutch, where according to their vsuall manner of pronouncing with aspiration, they vse to put an h to it, and so make it ghe. Wee haue since altered it from *ge* to *y* which yet wee sildome vse in Prose, but sometimes in Poetrie for the increasing of syllables, as when we say *ywritten*, *ydoluen*, *ycleped*, *ylearned* *ybroken* and the like.

Gebead, prayer, Gebeadun, prayers, our word *Prayer* we haue from the French word *Prier*.

Gebetsud, or Gebetsud, blessed.

Gehode. Bidden, commanded. Gebodung. A commandment.

Geboren. Barne. In Poetry wee yet sometimes in steed of *Geboren*, say *yborne*.

Gecend. Brought forth. See *acenned. Gecind, kindred.*

Gecorena, or Gecoren. Chosen, elected, a Prince elector is in the

the High-Dycth called a *Coze-surst*.
Gecilpod. *Ycleped*, cleped or called.
Gecirred, *Turned*. See *acirred*, or *kired*.
Gedon. *Done*, ended, or after the French, finished.
Gedoluen. *Doluen*, or *idoluen*.
Gedzeffnesse. *Offence*, scandall.
Gedzeht or *Gedzeght*. *Vexed*, troubled, also menaced.
Gedwolen. *Strayed*, or gone a stray.
Gesean or *lean*. *Gladnesse*, wee yet say glad and faine.
Gesengon. *A Prisoner*. *Gesengonelle*. *A Prison*.
Geseoht or *Geseoht*. *Fighting*.
Geseran. *Felloses*, or equals, we yet sometimes say *feeres*.
Gesetrid. *Comforted*, also pacified.
Gesullod. *Baptized*. *Gesullang*. *Baptizing*.
Gegeartwod. *Prepared*, made ready.
Geheal *Whole*, or more rightly, *hole*, sound, intyre.
Gehealud. *Healed*, cured.
Geheb. *A hand*, or night approaching.
Geheartud. *Hearted*, encouraged.
Behird. *Heard*.
Gelathe, or *Gelade*. *To invite*. *Gelethud*. *Invited*.
Geleaf. *Beluse*, faith.
Gemang. *Among*. In the North they yet say *imang*, or
amang.
Gemearun, or *Gemearcun*. *Limits*, *Confines*, partings, or
 separations of one mans Land from another.
Gemen. Heereof hauing turned the ge to ye, as before
 is sayd, we haue made it *yemen*, the word *Gemen* signifi-
 eth common, so as a *Peoman* signifieth a *Commoner* of the
 Realme.
Gemengud. *Mingled*, together.
Gemund. *Minded*, ouer-thought, reuolued in memory.
Gemote. *To meete*. *Gemotun*. *A meeting*.
Genealeathe. *To approach*. *Genealeathud*. *Approached*.
Genemed. *Named*, or nominated.
Geneosud. *Visited*, also cured.
Genetherud. *Nethered*, brought low, debased.

Genoh or **genogh**. *Enough, or inough.*

Geoznyce or **geoznlike**. *Willingly, desirously.*

Geplantud. *Planted.*

Gerichtwisud. *Made righteous, iustified.*

Gereta. *A Reue, an officer hauing charge vnder an other.*

Gesamund. *Asssembled.* **Gesamung**. *An Asssembling, a Congregating.*

Gesceaf. *A thing shaped, or created.*

Gesceafung. *A shaping, or creation.* Whereas wee now say in our English, **Crede Creator**, or **maker of Heauen, and Earth**, our olde-English Christian Ancestors sayd, **Sceaper of Heofen and eorth**, of the word **sceap**, wee haue deriued our word **shape**, which wee now onely take for the forme or fashion, whereas it anciently signifieth making or creation.

Gescird. *Arrayed, apparlled, or garnished.*

Gesceald. *Delivered, or giuen.* Wee say now **sold**, when ought is giuen in recompence of the value thereof.

Gesetnesse. *An insetting, an institution.*

Gestrangod. *Strengthened, made strong.*

Geslwe. *Silence.* **Geslud**. *Silenced.* **Sulwigh**, is a breuiated **Slwige**, and is imperatiuely, *bee silent*, our now vsed Phrase is improper to will one to hold his peace, when wee would haue him silent, for holding of peace is ceasing from strife, or from fighting, &c.

Getel. *Number.* **Geteald**. *Numbred.*

Getheod. *Language, or an externe speech.*

Gethenc or **Gethenk**. *Thoughts.*

Gethencung. *Thinking.*

Getholod or **Getholid**. *Suffered, or indured.*

Gethild or **Gethuld**. *Patience.*

Getriwe. *True, trusty.*

Getimbrung. *Building.* Wee now call the word **prepaed** for building, **Timber**.

Getwaelt or **Getweald**. *Force or violence, heereof we yet say To weald or menage.*

Getwend. *Wended away, turned from.*

Getweng.

Geweng. *The cheek or wang.* Hereof the side-teeth are called wang teeth. Before the vse of Scales was in *England*, diuers writings had the waxe of them bitten with the wang tooth of him that passed them; which was also therein mentioned in Rime, as thus.

In witnesse of the sothe,

Ich han bitten this war with my wang tothe.

Gewisice or Gewisayke. *Assured or assured, y.*

Gewitnesse. *Witnesse.*

Gewrit. *A Writing, an inscription.*

Gewun. *A wonted manner, a custome.*

Gifuth. *A gift.*

Godsip. Now Pronounced *Gossip.*

Our Christian Ancestors vnderstanding a spirituall affinity to grow betwene the Parents, and such as vnderooke for the Childe at Baptisme, called each other by the name of *Godsib*, which is as much to say, as that they were sib together, that is, of kin together through God. And the Child in like manner called such, his God-fathers or God-mothers, &c.

Godspel. Now *Gospel*; the name in our ancient Language of the sacred Writings of the foure Euangelists. A *Spel* is as much to say, as a *Mysticall Speech*, an Oracle, or hidden knowledge.

Gold-hord. *Treasure*, to wit, gold-horded vp together.

Goman. It should bee *Good-man*, the *d* for easinesse of found being omitted. It intends a married man, a householder.

Gyam. *Angry.* **Gyamscip.** *Anger.*

Grundweal or Groundwall. A *Foundation*.

Gif. If.

Gista. This was our ancient word for *Marriage*.

The word *Marriage* wee borrow from the French: *Gista* is not vnfit for that, the one party is giuen to the other.

Gifu or Gise. *Grace.*

Gila

Gild. *A Confrery, or brother-head.*

The gildes or confreries were commonly made of the richer sort of Citizens.

Gild-brother. *A confrater, one that is a brother or confrere of the Gild.*

Gilt. *A fault, or crime. Giltas. Faults.*

Gilt. Ret.

H.

Hafoc. *A Hauke. Hafocas. Hauker.*

Halige, or Halighe. Hence wee haue yet our word Holy.

Hana. *A Cooke. Henne. A Hen. Cikenum. Chickins.*

Handsfer. *A Faulchin.*

Handwoght, Handwoght. *Made with hand, Artificiall.*

Hael or Haile. *Safe, well in health, safty, also saluation.*

Our Ancestors vsed it in steede of *Aua*, as a word of most well wishing, as when they sayd *Hailo Mary*, &c. I finde the name of our Lord Iesus, to be in our ancient English, translated *Halende*, that is to say, *Sanjour* or *Saluator*.

Heafod. This by a breuiating of two syllables into one, is now become *head*.

Heafodspan. *A scull, a head-pan.*

Heafing. *A Captiue.*

Healle. *A hallo, also a Mannor House.*

Heathen. *A Heathen-man, a Pagan.*

Helme. *A Helmet, also a Crowne.*

Heo. *Shoe*, in some places of England, they yet say *heo*, or *hoo* in steed of *shoe*.

Heord. *A Heard, or Cattle.*

Here. *An Army. Heretoga. A leader or Conductor of an army.*

Hereberga. *The lodging place of the army.* It is since in the Netherlands, become the name of an Inne. *Osterie* of Victualing house.

Heim. *A conuerture, or couered place a shrouding place, Metapho-*

metaphorically a House or residence.

Hi or **H**the. *They.*

Hrad. *A lineage, a Family.*

Hwe. *Colour.*

Husward or **H**owward. *A House-keeper, pater-familias.*

Hund. *A hound, a dog. Hundas or Hundun. Dogges.*

Hulle or **H**ill. *A Hill.*

Hede or **H**rde. *An Herdsman.*

Hrdas. *Herdsmen, Shepherds or keepers of Beasts.*

Hersum. *Obedient.*

Hersumnesse. *Dutifulnesse, Obedience.*

I.

IC. or **I**ch. wee now say **I**. as *I my selfe*, and for affirmation of a thing wee also say **I**. *As I incede.* which confoundeth, the two words *Ego* and *Ita*. whereas. **I** when it is to betoken the first person, should bee distinguished from **I**. when it standeth for **I** forsooth, or **I** in deed. Our Ancestors pronounced the **I**ch not as now some of our West-Countrey men doe, but as wee should doe if it were written **I**gh. Whereby it hath some aspiration, as it also hath being written **I**h. as it likewise was. But **I** for an affirmatiue is very bad, for it alwayes ought to bee written yea, and neuer **I**. as yea forsooth, and yea in deed, &c.

Idel. *Idle, value. Idelnesse. Vanity.*

Ine or **I**ngat. *An Inne, a house of common in-going an Ottery.*

Ilathe. *To invite. Inlathud. Inusted.*

Inoth. *The inward part of the belly or wombe.*

Ingling. *A yongling, a youth, the Reader is to note that **I**. before any vowel was sounded as y, and *longling*, as *Yongling*: now also in some teutonic as *yow*, and the like.*

F.

The Letter C. as before hath beene sayde, our Ancestors vsed for K. or indifferently the one for the other: And therefore words that beginne with K. are to bee sought before in the letter C.

L.

Lay. *A Song*, it is sometimes written *Ley*, and sometimes *Leid*. Of this commeth the name of *Ballad*, which is as much in signification, as a Song of an act or deede done. *Laf*, or *Plaf*, for so was it most Written, was with our Ancestors their most vsuall name for *Bread*, though they had also the word *Bread*, from whence we haue now our name of *Bread*.

Laford, written *Plaford*, by a breuiating of the two syllables into one, it is become *Lord*. See more heereof, in the last Chapter.

Lage, pronounced as *Laghe*. *A vsuall custome*, a Law, also a tradition.

Landwaltun. *Rulers*, that weald, or manage the publike affaires of the Countrey.

Langsum. *Long some*, tedious. *Longsomnesse*. *Tediousnesse*.

Lare. Hereof we haue our word *Lore*, which is as much to say as Learning or Doctrine.

Lareow. *A Master*, our Ancient word *Lareow*, is as if it were to say, a *Learne-yow*, a *Master*, that teacheth some Arte or Science.

Leafodian, or *Plafodian*. Hereof by a breuiation commeth our name of *Lady*. See more of this in the last Chapter.

Leard. *Learned*.

Lease. *Fals*. *Leasungs*. *A Leasing*, a lye.

Leasegetwitness. *Falsewitnes*. *Leasewitegas*. *False prophets*.

Lease. To gather together, we yet say leasing of Corne.

Leqd, *Lud*, and *Luyd*. For all is one though the Orthography

graphy differ, is *folke*, or according to our French Word, people.

Leof or *Lief*. *Deere*, or beloued. *Leofesta*. *Liefest*, belouedst.

Leoht or *Leoht*. *Light*, properly the ayre.

Leorning, *knicht*, or *Learning*, *knicht*. *A Disciple*.

Lic or *Lich*. *A dead Corpes*. Whereof the reputed vn lucky night-rauens are called *Lich-foules*, *Lich-field*, in *Stafordshire*, hath that name of the *Liches* (more rightly to be pronounced *Lighes*) to wit, dead bodies of such as were there slaine.

Lichym or *Lichama*. *A body*, a *Corpes*.

Leac or *Leich*. *A Chyrurgion*, an apt name for him, whose Arte and study appertayneth to the body of man.

Locas. *Lockes* of haire, and sometimes taken for haire.

Loffang. *Loffong*. *Lof* is in our ancient language prayse and lof-song, as much to say, as *A Song of praise-gining*.

Lufe. *Loue*.

Lyf, *lyf*, *lyf*. *Liely*, *lyf*, meanes to maintayne life.

Lyfan. *Brute*, or fame.

M.

Mage or *Maghe*. *A cousin*. *Magas*. *Cousins*, or *Kinsfolk*. *Magascyp*. *Kindred*, or *Cousinage*, the word *cousinage*, is fondly, and improperly now of late vsed for deceite.

Magena. *Many*.

Manger, or *Monger*. This was our Ancient name for a *Merchant*, now onely an addition to diuers Merchantable trades, as *Ironmonger*, *Fishmonger*, and the like, the word *Merchant* we haue from the French.

Massere. *A Merchant*, such a one, as keepeth a shop of Mercery, or small wares.

Mandlyhte. *Man-slaughter*.

Meaden. *A mayden*.

Meader, sometimes written *Modoz*. *Mother*.

Maeg, or *Mahe*. *To may*, or can.

Meagtha. *A Tribe, or a Family.*

Mealtide. The time of eating, as *Noons-meale* or *Even-meale*, for which we vse our borrowed French words of *Dinner* and *Supper*.

Meata or Meate. *More.*

Merced. Wee say now *Mersed* or *Amersed*. It is rightly marked or quoted: as what one is to pay.

Measleth. *More then ordinarily knowne, famoused, or magnified.*

Mede. *Reward, recompence.* **Medewyl.** A woman of me-de or merit, deseruing recompence.

Mensca or Menesca. Plurally *Menscan*.

This word *Mensca* or *Menesca*, and sometimes *Mensce*, was with our Ancestors as much to say, as a *Humane Creature* in generall, to wit, eyther man, Woman, or Childe, the High and Low-Dutch haue it still, though a little different in Pronouciation. It is a word of necessary vse, as for example, a man beholding some liuing thing a farre off in the Field, not well decerning what it is, will say it is eyther a man, or a Beast, now it may bee a woman or a childe, and so not a man, and therefore hee should speake more properly in saying it is eyther a *Mensce* or a Beast, &c.

Meere. *Dung*, hereof the name of *muxen* is yet vsed in some parts of *England*, for a *Dung-heape*.

Meere. *A Lake, a poole.*

Micel or Mikel. We vse for it in the south parts of *England*, the Spanish word *Much*.

Micel-mede. *Great reward.*

Mio or Mit. *With.*

Middan. The *middle*, or *middest*.

Middag. *Midday, Noone.*

Mightige. *Mighty.*

Mihlic. *Mightily*, within might, possible.

Mild. *Mild.* **Mildnesse.** *Mildnesse.* It is anciently vsed for *Mercy*.

Miltheortnesse. *Mildheartednesse*, mercy or compassion.

Muth also **Mund.** *A Mouth.*

Murcan.

Murcun. *Murmuring, Grudging.*

N.

Our Ancestors vsed sundry Negative breuiations.

as.

Nothing. For, *Not any thing, or nothing.*

Nath. For, *not hath.* **Nil.** For, *Not to will,* or to bee vnwilling. **Nyst.** For, *Not wist,* or wist not. **Nold.** *Not would,* or would not.

Neaddere. *An Adder.* **Neaddzan.** *Adders, or Serpents.*

Neastre or Neire. *Neuer.*

Neabureas. After latter Ortography, *Neighbours.*

Such as wee call Husband-men, or Clownes, they doe in High Germany, and in the Netherlands call Boures, as we also did in former time, though now wee vse not this word Boure for a Clowne, but composed, with neigh, to be-token *Proximus*, a neigh, or next dweller.

Nim. *Take.* **Niming.** *Taking.*

Nidded. *Compelled, Constrained.*

O.

Ofergetwrit. *An over-writing a Superscription.*

Ofermode or Ouermode. *Pride, or insolency.*

Oferfcaedelwud. *Ouer-shadowed.*

Ofllead. *Slaine, killed.* **Slean,** is also *Slaine.*

Oflrang. *An offering, an Oblation.*

Ofler. *Otherwise Wicker.* **Ofury.**

Ontrope or Ontroop. That is a calling on, or vrging, by crying, or calling vpon one.

Omegang or Omegang. *An about-Going, a proceffion.*

Ondzead. *Dread, feare.*

Oufenge or Onfehn. *To receiue, ought.*

Ongan. *Began.*

Ongen. *Against.*

Oncnew or Onknew. *Discovered, discerned.*

Ff 3

Ontined.

Ontyned. *Unclosed*, or vnlosed.

Deale or *Deail*. *Iudgement*, see more heereof in the third Chapter.

P.

Piga. *A Girl*, a little *Wench*. It is so yet vsed in the Danish, heereof commeth our Northerne name of *Peg*, mismeant for *Margaret*.

Q.

Quena, otherwise also Written *Quinde*. *A Wife*, also *a Woman*.

R.

Rathe. *Earely*, also soone or speedy.

Reaf. *A Coate*, or kind of garment anciently vsed.

Read. *Counsell*, aduise, discourse. **Readsmen**. *Counsellors*.

Reapling. *An insurrection*, or tumultuous disorder.

Refna, **Rafan**. *A Raven*.

Resse, **deag**. *A rest day*, (*Sabbatum*.)

Rihtwise. *Righteous*, iust.

Rihtwisnesse. *Righteousnesse*, iustice.

Rihtwisud. *Made Righteous*, iustified.

Rode or **Rood**. *A Crosse*.

Rolu, or **Ru**, also written **Ro**. *Rest*, repose, quietnesse.

Ryc. *A Country* or *Prouince* vnder one absolute commaund or iurisdiction. See more hereof in the letter C. **Ryc**. Wee now by adding h. vnto it pronounce **Ryche**, and so of **Ryc** man, haue made **Rich** man.

Ryedome, or **Rycesse**. *Riches*.

S.

Sara. *Sorrow*. **Sarage**. *To be sorry*.

Schalwe. *Soule*, the soule of man, (*Anima*.)

Scath. *Damage*. **Seathlic**. *Damageable*. **Seatha**. *A Robber*.

Scead. *Shade*, *Shaddow*.

Sceapafald.

Sceapafold. *A Sheepfold.* **Sceapahyrð.** *A Shepherd.*

Sceatwe. *To behold or view, also to shew.*

Scealwitolu. *A Theater, a Shew-place, a beholding-place.*

Scest. *A Shaft.* **Scestian,** or **scestas.** *Shafts, arrowes.*

Scende. *To hurt, or impayre.* **Scendud.** *Hurt, impayred or blamed, wee yet vse the word shent, for blame, or rebuke.*

Scona. *Beautiful, faire.*

Scrimbe or **scrimbe,** a **Fencer,** **Scirmung.** *Fencing,* or defending: Our word **Scirmish,** which wee haue from the French, commeth originally here-hence.

Scryn. *A Shrine, anciently a Chest or Cofer.*

Scyld. *Default, or Debt.* **Scyldige.** *Indebted.*

Scyp. Now **Ship.** **Scypman.** Now after the French, *Mariner.*

Sib. *Peace.* **Sib.** *Kin.*

Sibscip. *Kindred.*

Sige, or **slighe.** *Victory.*

Se. *Hee.* **Hee,** is also a word of our owne.

Seec. *Sicke.* **Seoceneße.** *Sickenesse.*

Slapigraua. (*Sepulchrum*) *A sleepe-graue, because the dead body may be accompted as being a sleepe.*

Smead. *A dispute, an arguing, a mouing of a question.*

Smyred. *Annointed.*

Smithe. *To smite,* hereof commeth our name of a **Smith,** because hee **Smitheth** or **smiteth** with a Hammer. Before we had the Carpenter from the French, a Carpenter was in our Language also called a **Smith,** for that he **smiteth** both with his Hammer and his Axe; and for distinction the one was a **Wood-smith,** and the other an **Iron-Smith,** which is nothing improper. And the like is scene in Latin, where the name of **Faber,** serueth both for the **Smith,** and for the Carpenter, the one being **Faber ferrarius,** and the other **Faber lignarius.**

Snaw. *Snow.*

Snyde. *To cut.* **Snydde.** A Cutter, it was our Ancient

name for a Taylor, before wee had the name of Talieur from the French, it being as much to say as, *A Cutter.*

Soth. True. Sothlic. Truly. Sothfeast. Southfast. Veritable Sothfeastnesse. Truth, verity.

Spel. See Godspel.

Spzeace. To speake. Spzeacung. Speaking, Speech.

Staifweard. A Staf-sword, a short Speare or jaueling the Iron whereof was long, and somewhat after the manner of a blade, A Framea.

Stana. A Stone. Stanasweord. A Stones cast.

Stedinesse or Stedfeastnesse. Stabily, constancy.

Stein or Stetna. A voyce.

Stele. To steale.

Steopchild. A step-child. Steopfeader. A Step-father.

Stow. Place. Stowung, stowing, placing or disposing.

Stihtan or sightan. To set up, to erect or edifie.

Stinc. Sauer or smell. It is now taken for ill sent or sauer, but anciently it was not so.

Strand. A shore, along by the water side.

Streng. Strong. Strengra. Stronger.

Stunta. A Foole. Stunscip or stunchip, folly. The words foole and folly, we haue from the French.

Stilnesse. Stilnesse, quietnesse.

Stipel. A high Tower, heereof wee yet retayne the name of Steeple.

Swefne or sweuen. A dreame, the word dreame is also of our ancient Language.

Swelt. Dead, it seemeth to be meant of being dead by violence. We say yet when one taketh excessive paines, that he will swelt out his heart.

Swyca. A Beguiler, we askeat Cards if one will swig, that is, whether he will be guile or be beguiled.

Swycoome. A False trick, or a ill Pranke.

Swile. Now in the Netherlands sulk, in English such.

Swynic. Labor, we say yet swine and sweate.

Swythzan. The right-hand, or right side dextra.

Wpasteran the contrary, being the sinister or left-side.

Style

Syle or Seale. To pay or to give. Syling, paying, or giuing. Weenow vse the word selling, for ought that is giuen or deliuered for the value thereof.

Symle. *Alwayes, (Semper.)*

Synderlic. After our now Orthography, *Sanderly, particularly.*

Sethan. *Sithence, or since that time.*

T.

TAbert. Anciently a short gowne, that reached no further then to the mid-legge, it remaineth for the name of a Gowne in *Germany*, and in the *Netherlands*, and in *England* it is now the name onely of a *Heralds Coate.*

Tale, Speech, Language, Discourse. Wee sometime strayne the sence, as though a Tale were a Fable or a lye, because vntruthes are told as well as truthes.

Thanonfoozth. *Thence-forth.*

Theah, or Theeh. In latter English *Thee*, it were more rightly for distinction theeh, because by our word thee, we speake to the second person, theeth is as much to say, as *To thrive*, or to prosper, and so is also *Wetheed* and *Wethied*, for hauing prospered.

Theaw. *A manner, a fashion.*

Theod or Thiad. *A strange Nation.*

Theoda, or Thiada. *Nations.*

Thegn or Theyn. A chiefe or very free seruant. Hereof cometh *Thiene* or *Theyn*, to *serue*, and *Thienod* for *serued*.

The Prince of *Wales*, the King of *Englands* eldest sonne, is wont to vse for his Poetrie (after our ancient English speech) the words, *Thdien*, for *Th thian*, that is, *I serue*, where the Reader is to remember that d. and th. was in our ancient language indifferently vsed.

Thearf. *Neede, distresse. Theafnesse. Distressednesse.*

Thearfan. *The distressed.*

Theow. *A seruant, in the most ordinary accompt.*

Theowas. *Seruant. Theodome. Seruinde.*

Thocwine, or **Thiannin**, or **Thianina**. *A maide-servant (Ancilla.)*

Tholie. *To suffer.* **Tholod** also **Tholod**. *Suffred.*

Thopp. Our Ancient word for which wee haue borrowed, and now vse the French word *Village*.

Thzead. *A rebuke*, or a threat.

Thzagan. *To threaten.*

Thystrum. *Darknesse.*

Todal. *Demison*, strife. **Todealud**. *Seperated*, deuided.

Togeadere. *Together.*

Todzifene. *Drinen away*, dispiersed.

Toge, or **Toge**. *To draw out*, or to leade.

Treo, or **Treow**. *A Tree.*

Tumbe. *To Dance.* **Tumbod**. *Danced*, hereof we yet call a wench that skippeth or leapeth like a boy, a *Tomboy*, our name also of tumbling commeth here-hence.

Tungan. *A Tongue*, and sometimes **Lungun**.

Tune. *A Towne.* **Tunas**. *Townes.*

Twyseald, or **Tweseald**. *Too-fold*, doubtfull, (*anceps*.)

Twyling or **Tweling**. *A Twine.*

Twynod. *Doubted.*

Twyzednesse. *Gain-saying*, contention.

V.

Vberend, *Barren*, *sterill*.

Vncuth. *Unknowne*, it also sometimes signifieth a stranger.

Underfenge. *To undertake.* **Underfengud**. *Vndertaken*, interpreted.

Underheld. *Supported*, vnderholden.

Undercyning. An *Vnder-king*, a *Vice-Roy*.

Undernyde. *The after-noone*, towards the *Euening*.

Undersetan. *Subiects*, *Vassals*.

Underthead. *A subiected*, or subdued people.

Underthian. *An inferior servant.*

Unearh, or **Uneth**. *Vncasse*, difficult.

Unhold, or **Unheold**. *Malice*.

Unleasful.

Unleasul. *Vnbelieuing, vnfaithfull.*
Unleasfulnesse. *Vnfaithfulnesse, infidelity.*
Unnuyt. *Vnneedfull, not necessary.*
Unmihltlyc (now rather vnmighly) *Impossible.*
Unriht-haemed. *Borne in Adultery.*
Unrihtwilnes. *Vnrightheousnesse, inequity.*
Unscyldegh. *Vnsauety, also vn-indebted.*
Unscyded. *Vnclouthed.*
Untrum. *Infirm.* **Untrumnesse.** *Infirmity.*
Untyming. *Barren.*
Unwether. *A storme, a tempest.*
Unwisdome. *Madnesse, folly.*
Uppstigan, or Uppstegan, and Detherstigan. *Mounting vp, and dismounting, to wit, ascending and descending.*
Utgang. *Out-going, departure.*
Ut awurpen. *Out-cast.*

W.

W *Wana.* *Want, defect or lacke.* We yet say the wane of the Moone.

Wangael. *Wanting-health, infirme or maimed.*

Wanhope. *Dispaire.* It groweth through want of hope.

Wantrust. *Distrust, suspition.*

Warp, or Weorp. See A **Warpen.**

Wald, Weald, or Wold, all these differing in Vowel, yet signifie one thing, to wit, a Forrest. Of the first *Waldham-Forrest* (more rightly then *Waltham-Forrest*) retayneth yet that name.

Of the second, *The weald of Kent*, that is, the Forrest part of *Kent*.

Of the third which is *wold* the l, and the highnesse of the sound of o beeing omitted, is become in the *Netherlands* *wout*, and in *England* *wood*.

And whereas *Torkes-wold*, and *Cots-wold*, doe yet retayne those names, and are not Forrests, I am fully of opinion, that they haue heretofore beene woody places, and thereof had such names, and that the Woods haue afterward beene destroyed, and yet their Names notwithstanding left still vnto them.

Wapen, Weapon, or Weapun. All is one, and betokeneth as well our *weapons*, wherewith we fight, as the Markes of honor borne in shields, which now after the French wee call, *Armes*.

Wearbode otherwise *Warbode.* A Messenger of Warre, or one to be sent about the affaires of the Campe.

Waelstmes. *Fruites, Hearbes, or graine,* or the like, waxing or growing, out of the earth.

Waelstn. *Fruite.*

Weater. *Water.*

Weard or Ward. A Keeper. *Weardas.* Keepers.

Wegas. *Wayes.*

Wel. This (as wee vnderstand it for *bene*) wee retayne yet without any change, as very many other words.

Whelega. A Wealthy-man (*Dines.*)

Weofode. An *Alter*, our Ancestors vsed also *Wheofode*, for an *Alter*; belike they were *Alters* for different sacrifices in the time of their Paganisme, and therefore so distinguished.

Were, our Ancestors vsed sometime in Reed of *Man* yet should it seeme that *Were*, was most commonly taken for a married man. But the name of *Man*, is now more knowne, and more generally vsed in the whole Teutonic tongue then the name of *Were*.

Wereswulf. This name remayneth still knowne in the Teutonic, and is as much to say, as *man-wolfe*; the Greeke expressing the very like, in *Lycanthropos*.

Ortelius not knowing what *Were* signifieth, because in the *Netherlands*, it is now cleane out of vse, except

cept thus composed with *Wolfe*, doth mis-interpret it according to his fancy.

The *Where-Wolues* are certayne Sorcerers, who hauing annoynted their bodies, with an Oyntment which they make by the instinct of the Diuell: And putting on a certayne Inchaunted Girdle, doe not onely vnto the view of others, seeme as *Wolues*, but to their owne thinking haue both the Shape and Nature of *Wolues*, so long as they weare the sayd Girdle. And they doe dispose themselves as very *Wolues*, in wourrying and killing, and most of Humane Creatures.

Of such, sundry haue beene taken, and executed in sundry parts of Germany, and the Netherlands. One *Peter Stamp*, for beeing a *Where-Wolfe*, and hauing killed thirteene Children, two VVomen, and one Man; was at *Bedbur*, not farre from *Cullen*, in the yeare 1589 put vnto a very terrible Death. The flesh of diuers partes of his body was pulled out with hot iron tongs, his armes, thighes, and legges broken on a Wheele, and his body lastly burnt. Hee dyed with very great remorse, desiring that his body might not be spared from any Torment, so his soule might be saued.

The *Where-Wolfe* (so called in Germany) is in France, called *Loup-garon*.

Woezthige. Worthy. Wypzthe. Worth.

Weryg. Weary.

Wessen, or Wusten. A Desert, or wild woody place.

While, or Whilk. Which. In the North of England they yet say, *ghwylke*.

Wise. Wife. (Vxor.)

Wied, or Wied. Sacred, we say yet hallowed for halh-wied, also wee heereof retayne the name of Whitsunday, which more rightly should bee VVritten Wied-Sunday. that is, Sacred-Sunday, so called by reason of the descending downe of the Holy Ghost, &c.

Wildernesse. A Wildernesse, for which we sometimes vse

our borrowed name of *Desert*.

Wild-deozun. *Wild-Deere*. It signifieth in the Teutonic (*Pecora Campi*) the beasts of the field in generall, and not that kinde onely, which we now call Deere, although wee take our name of Deere also from hence.

Winberian or **W**ynberian. *Win-berries, grapes*.

Wingearde, or **W**yngeard. *A Wine garden, a Vinyard*.

Wisouam, or **W**isdom. *Wisdome, patience*.

Wistleras. *Whistlers, Pypers*.

Witega, or **W**ytega. *A Prophet, a fore-teller of things to come*.

Witegode. *Prophefied, fore-told*.

Witherwin. *An Adversary*.

Withsaid. *Denied*.

Withstnod. *Withstood, resisted*.

Wirta, or **W**urta. *Woortes*, for which wee now vse the French name of *Herbs*. The City in Germany of *Wirtzberge*, in Latine *Herbipolis*, had that name by reason of the abundance of worts or Herbes, which grew about the Hill-sides by that Towne.

Wod. *Furious, or Mad*. Wee yet retayne in some parts of England, the word *wodnes* for furiousnesse or madnesse.

Wolc. *A Cloud*. **W**elken. *Clouds*, wee yet vse the word *Welken*, but take it for the Ayre.

Wondoꝝlyc. *Wonderly, wonderfull, admirable*.

Woꝝnld. *World*.

Water. *Wreake, reuenge*.

Wurhta, or **W**yrhta.

Heere-hence wee haue our name of **W**right, which signifieth properly, a labouring man, though we now take it for a Carpenter, or hee that vseth some Trade thereon depending.

Wuldoꝝ, or **W**aldoꝝ. *Glory*.

Wun. *Dwell*.

Wunsthede, or **W**uningsfot. *A Dwelling place*.

Weoꝝth, or **W**eoꝝd. *A kinde of peninsula, or land inuironed*

ned

ned almost about with Water, not in the Sea, but in some River, or betweene two Riuer. It is in moderne Teutonic written *Wert*.

It seemes that our *Weres*, or water-stops doe heereof also take their name.

Woeztscyp, or *Wurthscyp*. *Worth-ship*, or *Worthinesse*. We now pronounce it *Worship*.

Wurtrum or *Wytrum*. *Rootes*.

Wyrc. A Fenced place, a place of refuge.

Wyrdmeat. *Fame*, report ipread wide, or farre abroad.

Wypl. A Well, otherwise a bourn-pit.

Wynsum. According to our now Orthography *Win-some*, that is, easie to be won or obtayned.

Wyse. *Wears*.

Wypte. *Blame*, reproach.

Y.

Ylcan, or *Ylc*. The same, sometimes it is taken for *sach*.

Ylde. *Age*, oldnesse.

Yldrena. *Fors-elders*, ancestors.

Ymb, or *Ombe*. *About*.

Yse. *An heritage*. *Yseward*. *An Heire*.

Ythling. *A Hirling*.

Ythelingas. *Hirlings*.

I could heerein haue enlarged my selfe very much, and peradventure haue much pleased some of our English Poets, with great choyse of our owne Ancient Words, which as occasion required they might, with more reason renew, and bring in vse agayne (by some-what facillitating if neede were the Orthography) then to become the borrowers, and perpetuall debtors of such Languages as will not bee beholding to vs for so much as a Word,
and

and when wee haue gotten from them as many words as wee will, they can neuer carry a true correspondence vnto ours, they being of other nature and originall.

These our Ancient words here set downe. I trust will for this time satisfie the Reader, and the rather, for that I shall haue occasion to shewe the Etymologies of sundry Names, and words in the insuing Chapters.

THE



THE ETYMOLOGIES OF THE ANCIENT SAXON PROPER

Names of Men and Women.

The eight Chapter.



Like enough it is, that the Reader seeing the Title of this Chapter to promise the Etymologies of the Ancient Saxon proper names, will expect some notice how to know which they bee, and which not: seeing so many sorts of proper names are become common to all nations of Christendome. To giue him therefore satisfaction in this poynt, hee may please to vnderstand, that albeit it be true that some Names deriued from the Hebrew, some from the Greeke, and some from the Latin, as also many of our ancient Saxon proper names, doe now run generally in common vse among al; yet when heed is giuen vnto them it is easily discerned vnto what languages each of these do appertaine. Such then as are anciently and properly our own, are meerly of the teutonic tongue, and not found in the Hebrew, or in the Scriptures, nor yet among the ancient Greekes or Latins: and of these many doe yet remaine with vs in vse, and diuers are become vsuall also vnto other Nations.

To discern
the Saxon
proper names

And surely of the sundry things of antiquity, worthy of note among our Saxon Ancestors, their proper denominations of humane Creatures (which also was common vnto the other Germans) was not of least re-

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gard

gard, and albeit these names were giuen in child-hood, yet were they neuer but significant. A thing very laudable and worthy; an excellent note of most great Antiquity, and a iust insuing of the vse of reason, which Almighty God had endued his reasonable creatures withall, who accordingly would not giue one another any proper names, in an vntelligible and friuolous kinde of speech. And if some that may happen to read these Etymologies, shall accompt of them, as of things strayned or imaginary, this his conceite doth proceed of his owne lacke of knowledge in the propriety of our Ancient Language, whereas if therein he were seene, hee would euen as manifestly discerne them to bee such as here they are shewed to bee, as the Etymologies of the ancient names of the Patriarches are discerned by such as are skilfull in the Hebrew tongue.

Our language as in the fore-going Chapter I haue shewed, consisteth in the beginning for the most part of words of monosyllable, and each word beeing of one syllable had his owne proper signification put into the mindes of such as first receiued it (at the confusi-
 on of *Babel*) by Almighty God the Author and founder thereof, but by ioyning two words or more together, that were distinct monosyllables before, a new composed word, and therewithall a new sense was at once framed: And therefore these proper names beeing made of composed words (for scarcely finde I any that is of one syllable) were purposely made and framed according to the minde and purpose of the Composers, thereby to expresse as it were, some precept, remembrance, or encouragement for the in-
 suing

suſing of ſome kinde of vertue or nobleneſſe, which they wiſhed their Childe ſhould affect, or of ſome thing in one ſort or other of prayſe-worthy memory, at the birth-time, or birth-place of the Child, as in obſeruing the inſuing Examples, will manifeſtly appeare.

And heere before I proceede further, I hold it requiſite to aduertife the courteous Reader, that whereas *Mr. Iſlebitus* writing of theſe Etymologies, will needes haue **bert**, which is uſed for a termination to diuers names (as here inſuing wil appeare) to haue bin by our anceſtors meant for **wert**, which word we now write and pronounce **worth**. To this I anſwere, that if hee had well peruſed the Ancient Saxon tongue, hee ſhould therein haue found that our old Anceſtors uſed the word **wworth**, which the Germans doe now pronounce **wert** and we **worth**, but **bert** inſteed thereof they neyther uſed, or needed to uſe. So as his making of **bert wert**, grew only of his own ſuppoſall, becauſe ſometimes (although ſeldome) the *b* is found to haue bin uſed for the ſingle *v*, though neuer for the double *w*. as he would haue it: And yet *Franciſcus Irenicus*, and diuers others, without ſearching any further, do heerein follow him. *Pontus Heuterus* according to the doting of ſome others, will haue **bert** to ſignifie **beard**, which indeede is more wide from the marke, then the ſuppoſall of *Iſlebius*. For as Children when their names are firſt giuen, cannot bee prayſed for their worth, or worthineſſe, becauſe it cannot in them ſo ſoone appeare; no more may they be called after the colour of their beards when they haue none: As for example, moſt ridiculous it is to ſay, as *Hente-*

rus, and other do, that **Robert**, is to say, **Red-beard**, as though the bearers in old time of that name, either had no names vntil they had beards, or else when they gat beards they gat new names according to the colour of them. Certaine it is, that the terminations of **bert**, **fird**, **rye**, and such others as do serue for diuers names, must in due sence accord vnto all whereunto they are conioyned, which neither **wert** nor **bert**, can doe, as sundry absurd examples which thereon would insue (if it were worth the while heere to shew them) could giue witnesse.

One thing more I must note, and that is, that whereas many haue written of these Etymologies, yet are all of them very scarfe in shewing the reasons of many their interpretations, which I suppose to bee because they could more easily gesse that so or so they were meant, then shew by reason that so indeede the true meaning must be, and therefore I haue therein taken the more paines, to giue the Reader better satisfaction.

adelstan, or **Eadelstan**, or **Ethelstan**.

These three names are all one, and for the *d* in the two former, the *th* as well as in the latter is indifferently vsed. **adel**, **Eadel**, or **Edel**, is our ancient word for **Noble**, or **Gentle**: the which Noble and Gentle, we haue borrowed from the French, so as our names of Nobleman and Gentle-man, are composed of two languages, the substantiue being English, and the adiectiue French. Whereas anciently in meere English, it was **Adelman**, or **Eadelman**, &c. As in *Germany* it is yet vsed: **stan**, is the termination of the superlatiue degree of comparison, which wee haue since varied into

into *est*, as for most wise, wee say *wilest*; for most great, *greatest*; for most faire, *fairest*; and the like: which after our old manner should be *wifestan* *great-estan*, *fairestan*, &c. So as *Adelstan*, is asmuch to say as *Noblest*, and therefore it is not found among our ancestors to haue bin a name common to all in general but onely for Kings or Princes and their Peere as beeing the most noble.

Abelgund varied into *Alegund*.

A name vsed for a woman. I haue already shewed that *Adel*, *Eadel*, and *Ethel*, is all one, and that the *D.* standeth indifferently for *th*. and now because *Eadel* or *Ethel* is more vsed of our ancestors then *Adel*, I referre the Reader for the etimologie heereof vnto *Ethelgund*, at the letter E.

Adelulph by abreuiation *adulph*.

For the etimologie heereof see *Ethelulph*.

Albert.

For the etimologie heereof see *Ethelbert*.

Alcuin.

It should bee *Alcwin*, but by reason that latinists vse not the *w*, it is become *Alcuin*. It is also anciently written *Ealcwīn*, and sometimes *Alholn*, *Eale* or *Ale* wee haue now varied to each; *wine* is asmuch to say as beloued, so as *Alcine* signifieth, *Of-each-beloued*, and *Alwin* according to the same sence, *Beloued of all*. *Alcuinus* an Englishman and the disciple of *Venerable Bede*, was preceptor vnto the Emperour *Charles the great*; and the first beginner of the Vniuersitie of *Paris*.

aldread.

This seemeth at the first to haue bin a name onely

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imposed

imposed vppon Princes, or great Noblemens Children, for our Ancestors were regardfull that the worthiest names, were to bee giuen to such as were of worthiest expectation, and this name being so giuen was as a precept vnto them, so to beare themselues as that they might be dreadful vnto all, or *dreaded of all*, for so the name importeth.

Alfred or Al-ured.

Fred and **ured** is all one in signification, for the *v* consonant doth oftentimes hold the place of *f*. **Fred** or **ured**, as also **frid**, all being one, is our ancient word for *peace*, the word *Peace* being by vs borrowed from the French word *pais*, which they haue fetched from the Latin word *pax*, so as **Alfred** or **Al bred**, is as much to say, as *All peace*.

Alfric.

I haue reason to thinke that this by corruption is growne from **Alfrid** to be *Alfric*, so thinke that it should rightly bee *Vlphric*, for *Vlphric*, see in the Letter V.

Allin or Allen.

By vulgar pronountiation, the name of **Allin** is come from **Alwine**, which as before is sayd, is as much to say, as, *Beloued of all*.

Arnold.

For the Etymologie thereof, see **Erubold**.

B.

Baldwin.

Bald is varied into our word **bold**, which also signifieth swift, for commonly with boldnes, there is some quicknes or swiftnesse annexed. The Reader is to note that

that **wine**, as is aforesaid signifieth *beloued*, but **win** to overcome or to get, as wee yet vse it, for winning by play, or by battaile. **Baldwin** is then asmuch to say, as *Cito Vincens*, soone vanquishing or ouercomming.

Baldread.

It is sayd before, that of bald (in this sense) wee haue our word **bold**, **read** most commonly signifieth counsell or aduice, it also signifieth redresse or remedy: *Chaucer* sayth, *Read well thy selfe that others well may read*, wee vse it also for declaration, when wee say read a Riddle, or read on a Booke, it also signifieth discourse or speech. **Baldread**, is asmuch to say, as *Bold or resolute in Councell*, or vtterance, &c.

Bede.

The name of our first Famous English Writer, who for his great vertue and learning, was in his life time of such esteeme throughout all Christendome, that hee was Honoured with the Title of *Venerable Bede*, and for that it was not allowable to giue vnto any the name of Saint he being yet aliue: this reuerend Father hauing had the name of *Venerable* in his life time imposed vpon him, it remained vnto him after his death, insomuch as he is more called by the name of *Venerable Bede*, then of *St. Bede*. **Bede** signifieth Prayer, a name as it should seeme, wherein his parents at the giuing thereof prefiged his deuotion. Of **Bede** cometh the name of *Beadsman*, and *Beads* to pray vpon. The like in signification vnto **Bede**, is the name of *Oratio* in Italian.

From **Bede** proceedeth our Word **Bid**, which through our heedlesnes in our Language, wee make to serue vnto two contrary senses, for when wee say

wee

wee **bid** a friend vnto our house, it signifieth to pray or desire, and when we say **bid** one to do this or that, it there signifieth to comaund: whereas **bede** or **bid**, should bee rather vsed for praying or enuytig, and **boo**, to signifie command, and **boving** rather then bidding, commandement.

Barnard.

The true ortography heerof is **Beorn-hart**, touching the which and such like in these etymologies to ensue, the reader may please to note that our Saxon ancestors while yet they were pagans, beeing a very valiant and warlike people, would somtimes desire to haue their children imitate some such properties of cowrage as they obserued to bee in some kind of beasts, such I meane as they esteemed beasts of bat-taile, as is amongst others the beare.

Of which beast to haue the like heart or the like cowrage, the parents would sometime giue vnto the child the name of **Beorn-hart** that is, **Beares hart** for **n**, as wel as **g**, is in our ancient speech at the end of nownes the signe of the plural number, as wee yet in diuers things do retaine it, as when wee say, **children**, **bretheren**, **Oxen**, & the like, as formerly I haue noted.

Bartulph or **Bertulph**.

It was anciently and rightly **Whiht-ulph** and is much to say as a helper or *an assistant vnto aduisement*. It is of some writen **Baribol**, and of some **Bar-dolph**.

Birtpe or **Birthpe**.

Ryt, wee now vse to writ with adding an **h** to the **c** and so make it **rich**, and some swaruing further from the originall write it **ricke**. Such as had this name

name seeme to haue bin born to wealth or possessions, being rich by birth or patrimony.

Burchard.

This is more rightly **Burch-gard**, and anciently a name of office, and therefore I referre the Reader to the names of offices in the last chapter.

Botulph.

Bote, or after our now pronountiation **boot**, is *satisfaction* or *amends*, we vse yet in equallizing of barganes to require some help or aduantage to boot. *ulph* was anciently *help*, the one beeing deriued from the other. **Bote=ulph**, is as much to say as *a help to boot*, a helper or procurer of amends or satisfaction, or as it were, a mediator.

C

Charles.

In the ancient Teutonic from whence this name taketh originall, it was first **Gar-edel**, whereof by abreuiation it became **Careal**. Now in the moderne Teutonic it is **Karle**. **Gar** in the old Teutonic signifieth **all** (as **all** in that tongue also doth) and by varying in pronountiation, for **Gar** they sometimes vse **Lar** as for example (as in the first chapter hath bin noted) instead of saying **Drink Gar=aus**, which is to say, **Drink all out**, they will say **Drink Lar=aus** so that **Lar** is vsed for **Gar**, and signifieth **all**: **cal** is an abreuiation of **edel**, for it is common in the Teutonic to say **Ealman** for **Edelman**. **Careal**, which in Latine is written **Carolus**, and in moderne English **Charles**, is as much to say, as *All or wholly-noble*.

Conread.

Con beeing sounded as **Coon**, signifieth **stout**, forward,

ward or valliant, **read**, as is afore said, is counsel or ad-
uice, also remedy or redresse; **Conread** may then well
signifie *resolute or forward aduice or in redresse.*

Cunigund.

A name of a woman, and anciently **Cunigund**
of **Cuning**, also written **Cyning**, wee haue by breuiation
made **king, gund** is asmuch to say as fauour, we
haue since varied it to **cunne**, as when wee say we
will **cunne** one thanks, that is to say, shew him grati-
tude or fauor. **Cunigund** is then in signification *Regis*
fauour, the fauour of the King, a name by like imposed
vpon the daughters of Princes.

Cuthbert.

Cuth is asmuch to say as *knowne, acquainted or fami-
liar*, **bert** became so to bee by abreuiation, anciently
being **beriht**, afterward **beright** or **bereght**, also by
abreuiation **bright**, and somtimes **breght**, for so is it
often found, as in **Cthelberiht**, **Ethelbright**, and
Cthelbreght, though most commonly **Cthelbert**:
and so likewise for **Egberiht**, **Egbright** & **Egbreght**,
though most of all **Egbert**, and the like may be said
of all the rest of our names ending in **bert**. Some of
beribt, haue made it **bericht**, or **berecht**, but the *ch*, is
to bee sounded as *gh*, as in the Teutonic it alwayes is,
and in the Scottish-English, whereas wee write **right**,
they write **richt**, and yet pronounce it as wee doe.
Bericht, **beright**, or **bereght**. being all one, ample in
signification. As to be **berighted**, that is to be *rightly*,
or well aduised, right conceited, right instructed, settled,
disposed or perswaded in the right. Of good aduisement,
understanding, knowledge, &c.

I am herein the larger, both because the abreuia-
tion

tion thereof which is **bert**, is the termination of many of our proper names, as also for that it hath bin by others very much mistaken, which manifestly appeareth in that applying it as they doe, it will not beare sensible construction to all names, wherevnto it belongeth, but if in some it be strained to beare sence, vnto others it is most ridiculous and farre from all reason, whereas the true etimologie thereof must needes sencibly and to the purpose agree with all names where-unto it is composed.

Cuthbert importeth as much as *familiar vnto vnderstanding or acquainted with knowledge.*

Cuththead.

Acquainted with countel or aduice, &c.

Cynhelme.

It should rightly bee **Cyning=helme**, by which name our ancestors called the *Crowne of a King.*

This ancient name **Cynhelme**, is now become **kenelem.**

D.

Deuotric.

Deuot is our ancient proper word for *vertue*, wee yet retaine heer-hence our words *doughty* and *doughrynesse*, and they yet say in the north of *England* when a thing is nought and hath lost his vertue, that it dowe not; and in some of our *English* poetrie we sometimes find those vsed for vertues, or good partes.

Deuot=ric is as much to say as *vertue-rich*, or *rich in vertue*. It is now vulgarly in the *Netherlands* written **Dieric** & in *Latin* & and after the *Latin* (I know not with what reason) made *Theodorus* & *Theodoricus*.

It 2

Dunstane

Dunstane.

A name given as it seemeth in recommendation of *Constancie* or *Stabilitie*. *Dun* is anciently a hill or *mountaine*, *stane* we now pronounce *stone*, *Dunstane* is the *mountaine stone* or as wee might say, the *stone in the rock or mountaine*, almost as much in signification as is in Hebrew the name of *Poezer*.

E

Eanswyd.

Wee haue varied *eans* into *once*, *wid* or *wyed*, is our owne ancient word for sacred, *Eanswyd* is as much to say as *once-sacred*.

Earmenfeid.

Earm is our ancient word for *poore*, as *arm* in all *Germanie* yet is: our now vsed word *poore*, we haue from the French word *paure*, which they haue fetched from the Latin word *pauper*, *Earmenfeid*, signifieth *The peace of the poore*.

Earmendgard.

Gard is al one in our ancient language with *ward*, *Ermengard* signifieth, *A keeper or protector of the poore*.

Earmenheld.

It should more rightly be *Earmenhelt*, *helt* as also *healt* with our ancestors being a *Champion*; and so is *Earmenhealt*. *A Champion for the poore*, or one that undertaketh the cause and quarrel of the poore.

Edgar.

It was anciently *Eadgard*. Of *Ed* more rightly, *Ead* (now in the north of *England* pronounced *Eath*) we retain in the south parts, *Othe*. *Eadgard* by shortnesse

ness of speech become Edgar; is a *keeper of his oath* or faithfull covenant.

Edmund.

Of **ED** rightly **Ead**, I haue heer next before already spoken, **mund** is in our ancient language mouth, for as I find our ancestors to haue vsed **muth** for **mouth**, so vsed they also **Mund**, as in al the *Netherlands*, it is yet vsed. **Eadmund** importeth as much, as *A mouth of troth-keeping* or loyaltie, for that **Ead** or **eath**, now modernly an **oath**, is an obligation vnto troth and loyaltie.

Edward.

This was anciently written **Ead-ward** and **Ead-weard**, & giuen as it appeareth in recommendation loyaltie or faith-keeping, for **Eadward** is properly a *keeper of his oath*, vow, faithfull promise or covenant. It is equiualent with **Edgar**, both importing one sence and meaning: **gard** and **ward**, **warders** and **garders**, beeing all one.

Wee haue had more Kings of *England*, of this name then of any other, nine in all, three before the conquest, and six after it. In *Portugall* they haue metamorphosed it from all sence and signification, and madn it *Duarte*.

Edwine.

I haue formerly shewed how **ED**, more rightly **Ead** standeth for **oath**, as also that **wine** signifieth *beloued*. It importeth that the oath covenant or faithfull promise of the bearer of this name shold of him be beloued, that is, especialy esteemed and accompted of.

Egbert.

Anciently written **Eahberiht**, and by abreuiation

Eagbreght, as also abreuiaed to **Egbert** **Cah** (now vulgarly in some places of *Saxonic* eght) signifieth *equitie* or *law*, also a *contract* or *matrimonie*, **Egbert** signifieth, *Advised unto equity*, or of an *equitable* aduifement.

Eg'eid.

It importeth *peace according to equitie*.

Engelbert.

Engel is the Teutonic name for an *Angel*, &c composed with *bert*, may signifie, *Angelical aduifement*, or aduised to imitate an *Angel* in puritie.

Erie.

Was anciently written **Earpe**, **Eat** is our true and ancient word for *honor*. And so is **Erie** rightly interpreted. *Dives honoris*, that is, *Rich of honor*, or *rich in honor*.

Earconwald.

More rightly **Earconweald**. *A stout sustainer of honor*.

Earnold.

It is not written **Arnold**, but is rightly **Earnhold**, one that doth uphold or maintaine honor.

Earnulph.

Beeing now become **Arnulph**, is asmuch to say as (*Auxiliator honoris*) *The help or defence of honor*.

Ethelbald.

Noble stout, that is, *Noble and valliant*.

Ethelbert.

This was the name of the first Christned English King that euer was, entituled King of *Kent*, albeit his dominion stretched further, it signifieth *Nobly-conceited* or *aduised*, or of noble conceite or aduifement, whence

whence this termination **bert**, is abreuuiated I haue already shewed. **Ethel** is also sometimes abreuuiated to **Eal**, whereby **Ethelbert** doth come to be **Calbert**, and also modernly **Albert**.

Ethelbilde

Bilde is abreuuiated of **bilid**, our old wordes for *Image*. **Ethelbild** is in effect as much to say as the *Image of Nobilitie*.

Ethelburg

Burg is in our language anciently vnderstood for a fortified place or castle. **Ethelburg** doth in sense importe as much as *A noble-fortresse*.

It is like that it was among our ancestors a name for some noble-woman, who in regard of maintaining her honor doth make her selfe *A noble fortresse*, for the defence thereof.

Ethelfrid

This name composed of **Ethel** and **frid** (of both which is spoken before) is as much to say as *Noble-peace*, by like a name giuen for memory of some honorable peace that about the birth time of the child was concluded.

Ethelgund

A name vsed for a woman, and of **Ethelgund**, it is become in pronountiation **Adelgund**, and varied into **Aldegund**, of **Adel** and **gund**. I haue sufficiently spoken before, both composed heere together, doe importe *faunour-bearing vnto nobilitie*.

Ethelulph

I haue sometimes corruptly found it written **Ethelwulf**. Whereby it must consequently yeild to absurd a sense as *noble wolfe*. **Ethelulph** is rightly *No-*

ble-helpe, to wit, to be noble or honorable in hel-
giuing. **Ethelulph** also written **Adelulphe**, is by br-
uiation become **Adulph**.

Ethelwald.

It is rightly **Ethelweald**. An *uphoulder or sustainer*
of honor.

Ethelward.

Corruptly written **Ethelard**. A *keeper or conseruer*
of Nobilitie or noblenes.

Ethelwin.

This importeth as much as a *winner of his Nobil-*
litie, one that by his deserts doth purchase his honor.
And he that purchaseth his honor by desert is not to
bee accompted the lesse noble or honorable, but ra-
ther the more, because desert is the thing which is
preferred in the sight of the most high and equitab^le
iudge; and in all earthly iustice ought to bee of most
regard.

Euerard.

Euer and sometimes **Eber**, is in our ancient lan-
guage a wild Bore. I haue shewed before in the ety-
mologie of **Bearn-hart**, the reason why the ancient
pagan Saxons imposed such like names vpon their
children, to wit, that they should afterward imitate
the courage which they deserved to bee in such like
beasts of battaile: as in this name of **Euerard** rightly
Euer-hart is meant, the hauing of the *hara* or *courage*
of the wild Bore.

F

Faramund otherwise written **Pharamund**.

Fara or **faira**, & sometimes **fraia**, is the original of
our adiectiue **fare mund**, as before in the etymology
of

of **Edmund**, I haue shewed is **mouth**. **Faramund**, then a name giuen in regard of wel speaking; our phraise herein is now a little changed, for wee vse to say a *faire tongue*, instead of a *faire-mouth*.

Filbert Whilbert.

Fil is here more rightly **Ful** and **Filibert**, *wel or fully aduised*. Vnderstood as a precept, so to be.

Franc.

The etymologie of this name though it now bee varied to **francis**, doth yet remain with the most in vse and memorie, as when wee say *franc and free*. It seemeth to haue bin a name giuen in respect of bountie, liberalitie, or freedome.

Frede gode.

Frede or **vrede** beeing both one, was before wee became debtors to the French for their word peace (as before I haue noted) our owne word seruing to that sence **gode** we haue a little varied in ortography, and now write it good, **Frede gode** is then no other, then *Good-peace*.

Frede gund.

Gund as before is noted, is fauour, affection or gratitude, and **Frede gund** extendeth to signifie a *fauorer of peace*.

Frede ryc.

Frede ryc, beeing composed of **fred** and **ryc**, is rightly interpreted *rich peace*, or *rich in peace*, and perhaps most properly ment in the peace or contentment of the minde.

Frede swyde.

swyde, in more true ortographie **wyde**, is as before hath bin said, our ancient word for *sacred*. **Frede swyde**

wyde is as much to say, as *Sacred by or through peace.*

G

Garard.

Anciently and rightly it is **Gar-hart**. **Gar**, as else-where I haue shewed, is all one with the word **All**, as in like manner *Omnis Totus*; as also *Cunctus* are of like signification in Latin, **Gar-hart** is then *All-hart*, to wit, altogether of heart our courage. The latinists haue made it *Gerardus*, and the Italians *Gerardino* and *Geraldino*.

Garman.

Now becom **German**, is *All or wholly a man*, to wit a man compleat or entire.

Gartrude otherwise **Gertrude**.

Gar as before is said, is as much as **All**, **trude** is trueth or trothe, for as I haue formerly shewed *d* was somtimes of our ancestors indifferently vsed in steede of *th* **Gartrude** or **Gertrude** is then as much to say as *All-troth*. A name well imposed in regard of the fullnes of trothe and loyaltie which in a woman of honor or worth is requisite.

Gilbert.

Anciently **Gildberight**. There were of old time among our ancestors certaine companies of confraries of men, called **Gildes**, first instituted for exercise of seates of Armes (though after they were of other professions) and these had their appoynted meeting places, and such as were admitted among them, were obliged to the exercises and orders which the rest obserued, and these were called **Gild-brethren**: and for shortnes of speech a **Gild brother** was also called a **Gild**.

Gild. The word Gild in it selfe signifieth *free* and *bountifull*, **Gildberight** by abreuiation become **Gilbert**, is in effect one that is, *liberally or bountifully disposed*.

Godefrid.

I haue shewed before the etimologic of **Fredegode** which with **Godefrid** or **Godefred** is all one, onely differing in the transposing of the syllables, both signifying Good-peace. It is much varied from the first originall, as of **Godfrid** being made **Godfrey**, from thence **Gauffrey**, by others againe **Geoffrey**, and not so let alone, it is thence turned into **Ieffrey**, and in Latine to **Galfridus**, albeit some more rightly make it **Godefridus**.

Godehart.

The Etimologies hereof will easilie appeare by that which is already sayd of **Code**, to bee now written **Good**, which sheweth it to bee **Good hart**, intending, *A heart inclined to goodnes and vertue*. It is vulgarly become **Godard**.

Godelief.

It is a name for a woman, and after our moderne orthography **Goodliet**, to wit, **Good loue**, meaning *honest and true of loue*, for that is properly good loue, some writ it in Latine **Godulina**, others **Godula**.

Goderic.

The Etimologic is made plaine by that which hath bin already said of the two syllables whereof this name is composed; whereby it appeareth to bee, *Rich in good, or rich in goodnes*.

Goedwin.

A win-good, a gayner of wealth; it may also be meant

of one that by trauaile gaineth good parts or verrues vnto himfelfe.

Godscalk.

Scalk, is in our ancient Language a seruant, as **Theow** also is, &c. **Godscalk** is (*Servus Dei*) the seruant of God.

Goswine.

It should rightly be **Gods-wine**, wine, as hath bin said signifieth beloued, and **Gods-wine**, the beloued of God. It is now in the *Netherlands* vulgarly written **Gosen** as also **Goson**.

H.

Hartman.

It should rightly bee **Hartman** to wit, a man of heart or courage.

Heldebrand.

Held in ancient Teutonic was written **Vael**, and signifieth a stout or valliant person, as a Champion or such like, and because of the addition brand, it seemeth a name or title giuen for seruice vnto such as valiantly inuading their enemyes had consumed and wasted their countrey by fire. **Heldebrand** is in Italian become *Aldobrando*.

Henry or Henryc.

Hen in the first sillable hereof was anciently written **Han**, and so was anciently vsed for **haue**, as may appeare in diuers of our old English writings, and to this day in some partes of *England*, they will say, *Han you any?* for *haue you any?* **ryc** signifieth not onely rich, but also possession or iurisdiction, so as **Hanryc**, which now wee write **Henry**, importeth asmuch as a hauer of

of wealth, possession or Iurisdiction, and so in likely-
 heyd a name giuen vnto such as were the heyres vn-
 to some good estates or conditions of liuing.

Herald.

This beeing a more vsuall name of office then a
 proper name. I referre the reader for the etymologie
 thereof vnto the names of offices and dignities.

Herebert.

Here was that in our ancient language that *exerci-
 tus* is in Latine, to wit, an *army*. Of **bert** I haue spoken
 before, in shewing the etymologie of **Cuthbert**, **Hera-
 bert**, is in effect asmuch to say, as *well seene or aduised
 in the estate of an army*, a name giuen in likelihood, as
 a precept that so the bearer thereof should dispose
 himselfe to bee.

Hereward.

This hauing bin a proper name growne from a
 name of office I referre the Reader for further know-
 ledge thereof vnto the last chapter.

Heward rightly **Hwald**.

It signifieth a *supporter or vpholder of equitie*.

Hilperic otherwise **Hilperyc**.

It is found among the names of the ancient Kings of
France, to bee written **Hilperic**, but this error by some
 very iudicial antiquaries that had good skil in the old
 French tongue (which as I haue shewed elswhere, was
 very Teutonic and almost all one with our ancient
 language) is discouered, for they finding that as Cy-
 ning was our ancient name of Soueraigne dignitie,
 whereof we yet retayne our a breuiated name of King,
 so was it also with the old French. And they setting
 the letter *c*, in place and sound of *k*, to stand for Cy-

ning or King, **C** **Wilperic** for Cyning **Wilperpe**, **C** **Lothaire** for Cyning **Lothaire**, and the like, some afterward ignorantly ioyning the **C** vnto the other letters made of **C** **Lothaire** **Chilperic**, and of **C** **Lothaire** **Clothaire**, and so of others in like manner. **Wilperic** is asmuch to say as, *A rich help, or one abounding in assistance.*

And whereas I haue said before that **vlph** was anciently **help**, and say heere that **hilp** was also **help**, this need not seeme strange that in so ancient and spacious a tongue, one prouince may haue in pronountiation so much differed from another, and of the like vnto this difference heere aforesaid, I could if need were set downe sundry examples.

Holdward.

An ancient and honorable name of office, for the etymologie whereof I referre the Reader to the names of offices and dignities.

Hugh.

It is anciently also written **Heughe**, and alienated among strangers vnto **Hugo**. A feastial season they yet in the *Netherlands* vse to call **Heughtyd**, that is to say, glad-tyde, for **Hugh** or **Heughe** both beeing one, signifieth, *ioy or gladnes.*

It may bee that our **Hoctide** now corruptly so pronounced, did first come of **Heughtyde**.

Hughbert.

It is now become **Hubert** and **Hubberd**, and betokeneth, *Disposed to ioi or gladnes.*

Humfrey.

More anciently & rightly it is **Humfrid**, *home* is here by shortnes of speech become *hum*, and **Humfrin** is

is *Home peate*, or domesticall quietnes.

K

Such names as I haue set downe to begin with C may also begin with K, for that these two letters were vsed of our ancestors indifferently, as I haue shewen in diuers places.

L

Lambhart.

Rather in following the termination of some other names, then in true obseruing the right and original ortographie, it is writen **Lambert** & **Lambard**.

It seemeth that in desire of affecting meeknes and innocencie, this name was sometime by the parents imposed vpon the child, who in that regard, called it **Lamb-hart**, that is, *The heart of a lambe*.

Lanfranc.

It should rightly be **Land-franc**, and seemeth first to haue bin a name of Naturalizing or making the bearer thereof a free Denizen, whereby he became **Land-franc**, to wit, free of the countrie.

Landulph.

This is as much to say as (*Regionis auxiliator*) *The helpe of the countrie*.

Lauther or **Lothaire.**

Both are one, and as much to say, as *Pure or cleane*.

Leofhold.

Leof is that anciently, from whence we now haue our word **loue**, the same in effect that **wine** is.

It seemeth to haue bin giuen for a precept of conseruation of amitie, as to *keep or hold loue*. It is of **Leof-hold**.

hold varied vnto **Leopold**, and was the name of the Duke of *Austria* that took our Lyon-harted King *Richard* prisoner.

Leofestan.

What **Leof** signifieth, I haue shewed here next before, and **stan** or **estan** I haue before in the etymologie of **Adelstan**, shewed to bee the supralative degree of comparison for the which wee now in our language vse the termination **est**, so as **Leofestan** is *The beloued'st*, or most beloued.

Leonhart now written **Leonard**.

Small change in the ortographic heereof doth plainly shew this name of **Leonhart**, to be rightly interpreted **Lion-hart**, though modernly it bee become **Leonard** & **Lenard**. I haue shewed before in the etymologie of **Bearn-hart** and **Euerhart**, how our ancestors imposed vpon their children such names to the end they should imitate the courage, of such beasts.

And vndoubtedly to the same end and signification, was first inuented and brought in vse the bearing of the images of those beasts in shieldes of armes, as were most couragious and fierce, and there fore esteemed beasts of battail, as among others chiefe of all is the Lion, which of all other Beasts is most, and in most different manner borne in armes.

Ludfrid.

Lud and **Luyd**, anciently written also **Leod**, is all one in our old language with **folk**, for the which wee do now most commonly vse our borrowed French word *people*. **Frid** I haue in sundry places before shewed to haue bin our ancient word for *peace*: **Ludfrid**, is *Pax populi* the *peace of the people*.

Ludgard

Ludgard.

Of **Lud** I haue spoken here last before, as also in the fift Chapter, where I speake of *Ludgate*, and haue also shewed that **gard** and **ward** is in signification all one, **Ludgard** is then asmuch to say, as, *Conseruator populi*, *A defender, or Conseruer of the people.*

Ludulph.

This is *Auxilium populi*. The helpe or assistance of the people.

Ludwic.

These afore-going names that begin in *Lud*, doe seeme to haue bin imposed vpon such as were by their quality and condition like to beare sway in the common-wealth, being such as the welfare of the people, was to depend vpon. Of *Lud* sufficiently hath before bin spoken, **wic** is a *retreate or place of refuge*. **Ludwic** is *Refugium populi*. *The refuge of the people*. The Latinitists haue made it *Lodouicus*. The French haue made it *Louis*, and we haue now turned it to *Lewis*.

M.**Manhart.**

The Etymology heere of playne enough. From **Man hart** it is varied to *Manard*, and *Maniara*.

Mathild

It was anciently **Meadehealt**, as much to say, as *A maiden Champion*. It doth appeare that in old times in case of necessity, both maides and women did manage armes, we now write and pronounce it **Maund**.

Maedhart.

This name being written in moderne Orthography is *Maiden-hart*, and seemeth to haue bin giuen in re-

commendation of a maidenly and modest minde.

Milburg.

Beeing rightly written it is **mild-burg**, the word **mild** wee haue yet in vse, it anciently signified **gracious**, **mercifull** and also **bountifull**, **burg**, is here taken for a walled towne or fenced place, and so may **Mildburg**, bee as much to say as **Gracious or bountifull to the towne**, or Citie, &c.

Mild-read.

Of both the fillables whereof this name is composed I haue already spoken. It may well import **Grations or pleasing in speech, or utterance**.

N

O

Incumber.

This seemeth to bee a name of aduice, that the bearer thereof might endeuour to live *without cum-ber*, and so bee vncumbered or vntroubled in the world.

Osmond.

I find **Os** and **hus** in the old Teutonic to bee both now modernly with vs, **hobos**, and **mund**, and **muth** (as I haue before shewed to bee also both one, to wit, that which wee now call **mouth** **Osmond** is then *The mouth of the house*, the speaker for his familie.

Osward.

wald beeing more rightly **weald**, and composed with **Os**, is *Gubernator domus*, *A ruler or manager of the affaires of the house*.

Oswine.

It

It might otherwise be **Þows-wine** that is Beloued of his house or familie.

R

Radegund.

Radē is alone with **read**, **radegnud**, is as much to say as, *A fanorer of counsel*, one that loueth and nor reiecteth counsel or good aduice.

Raderyc.

Plentifull or rich in counsel, or aduice, or liberall in yeilding remedy, or redresse. **Raderic** by traauiling into Spaine became Rodrigo, and lighting into Latine was made Rodericus.

Radulphē now written **Raphe**.

It hath in sundry foregoing places bin shewed that **blph** with our ancestors was **help**, and of **Rad** I haue spoken hee next before, **Radulphē** then is rightly interpreted *Consilio iuuans*, *Ayding*, or *helpfull to counsel*. From **Radulph** it is varied to **modulphē**, and from thence to **Rudulph**, in English it is now written **Raphe** and of some **Ralphe**.

Reymund.

It is also written **Raimund**, but rightly it should bee **Rein-mund**. **Rein** it is I said before of **Rauther**, *pure or cleane*, and **Reimund** is to be interpreted, *Pure-mouth*, a name imposed for the vsing of good and decent speeches.

Reinfrid.

A name in recommendations of sincere amitie for it is as much to say, as *Pure peace*.

Reyn-hart.

It is otherwise written **Reynard**, and denoteth

apure and cleane heart.

Reinald written also **Reinold**.

It should rightly bee **Rein**, healt. *A sincere champion*; a Champion vnblemished in honor, or without corruption.

Reinulph.

This by that which before hath beene said sheweth it selfe to signifie *Pure-help*, or sincere assistance; from **Reinulph**, it is now grown to **Ranulph** & **Randal**.

Richard.

Of our ancient word **ryc**, wee yet retaine our word **rich** (as formerly I haue shewed) **rich** signifieth abundant, **Ric hart** (for so anciently it is) is no other then *Rich-hart*, that is, *An abundant plentiful and liberall minde*.

It is in *Germanie* pronounced **Reich hart**, in the *Netherlands* **Ricart** or **Richard**, in *Italian* and *Spanish* **Ricardo**, and in *Latine* it is written *Richardus*.

Robert.

Anciently written **Ruberiht** and **Rouberight**, is by abreuiation become **Robert**, **rou**, which is to be pronounced as **roo**, is our ancient word for rest, repose or quietnesse. **Robert** then signifieth *Disposed or aduised vnto rest or quietnes*.

Roger.

It was at first **Rugard** or **rougar**, and afterward **Rugar**, and with vs lastly **Roger**, **rou** or **ru**, as is aforesaid, is rest or quietnes, **gard** o keep or conserue. So as **Rugard** (now **Roger**) is, *A keeper or conseruer of rest or quietnes*.

It is in *Latine* made **Rogerus**, in *Italian* **Rugiero**, and in *French* **Rogier**. And it may bee that the French prouerb

prouerb or phrase of *Rogier bon temps*, which is to say *Roger good time*, may haue some allusion to the originall meaning of this name; for that good is the time which is conserued in rest and quietnes.

Rosamund.

The true etimologie heerof is *Rose-mouth*, and seemeth to haue bin giuen in regard of the *sweetnes or colour of the lips*. Or it may haue bin in recommendation of sweetnes and eloquentnes of speech.

Of this name was a concubine vnto King Henry the second. In whose epitaphe a Latin Poet not vnderstanding the true etimologie of the name, makes *mund* which here is *mouth* to be *Mundus*, and so calles her the rose of the world. As thus:

*Hic iacet in tumba, Rosa mundi, non rosa munda,
Non redolet, sed olet, quæ redolere solet.*

Rouland.

Hauiug already shewed that *row* signifieth rest, it appeareth that *Rouland* is in signification. *The rest or repose of the countrie*. We now writ it *Rouland*, in *Germanie* and *France*, it is *Roland* in the *Netherlands* *Roeland*, and in Italian *Orlando*.

Roward.

It is more rightly *Rou-ward*, *ward*, and *gard* as I haue before diuers times said, are both one, this name hath the very same etimologie, which I haue shewed of *Roger*, to wit *Conseruator quietis*.

S

Sigebald or Sighebald.

Our most ancient word for *victorie* is *Sige*, pronounced *Sighe*, and sometimes also so written:

bald, as before I haue shewed, is *bold* or *swift*. **Sigebald** or **Sighebold** (for both are one) is *bold* or *swift* in victory, or as one might say, *speedy in the prosecuting of victory*. It is of some for shortnes written **Sibald**, and of some **Sebald**.

Sigebert or **Sigelsbert**.

It was anciently **Sigberht**, and by abreuiation it grew to be **Sibright**, **Sebright**, & **Sebert**. It signifieth, *Rightly-advised for victory*, almuch in effect to say, as of sound conceit for the obtaining of victory.

Sigher.

Vulgarly it is become **Segher** & **Seagar**: anciently it was in our language the same that *victor* is in Latin, to wit, *A vanquisher* or *ouercommer*.

Sigerina or **Sigherina**.

Vow vulgarly in the Netherlands **Segherinne** and **Segarina** (*victrix*) *A woman victor*.

Sigelsmund or **Sighelsmund**.

The mouth of victorie, belike a relater of victories to the encouragement of others.

Sighward.

It is also written **Seward**, and signifieth *A conseruer* or *keeper of victorie*.

T

Thoebald.

Anciently it was **Tetebald** as also **Detebald** the *th* (as oft before I haue laid) hauing of our ancestors indifferently bin sometimes vsed as *d*, & *d* again as *th* **Deteght** or **Cheteght**, was heretofore our proper word for vertue, as in **Deteghtrie** haue already shewed. **Thoebald** then being written according to the ancient

ancient orthography there of, is *Speedy in vertue.*

Thewht ryc.

For this see **Detwight ryc.**

V.

Ulpher.

Ulph as before is said **help**, and therefore is **Ulpher**
A helper.

Ulphfrid.

Aidefull to peace, an assistante vnto the maintenance of concord.

Ulphryc.

According to our now orthography it is *Help rich* that is to say abundant in help-giuing. It is by abreviation made **Ulryc**, and in Latine *Vdalricus*, and some with reason do thinke that **Alphric** otherwise written **Alfrie**, should rightly be **Ulphric**.

Ulphstan.

Corruptly it hath bin accustomed to be written **oulstan**, it signifieth *Most Help full*.

W

walburge.

Burg denoteth a fenced place, and **walburg** expressing the wall of such a place, may metaphorically signifie, *The safegard of the citie*. It is the name of a woman.

walther or walter.

For this it beeing a name of office, I referre the reader to the names of offices.

wærburg.

More rightly were it, **wæardburg**, it is the name of
a woman.

a woman, and is asmuch to say, as *The keeper or conseruer of the Burg, or Towne, &c.*

willerord or rather **willberord**.

Berord signifieth, stirred or moued, *willberord*, is asmuch to say, as *An active will, or minde.*

Willebrord an Englishman, was the first Bishop of *Fireght*, he is called the Apostle of *Zealand*, for hauing there Preached, and planted the Christian faith, as also in some of the Prouinces next adioyning. His name by Pope *Sergius* (who made him Bishop) was changed to *Clement*.

willfrid.

Importeth. *A will inclined to peace*, or a peaceable minde.

william.

This name was not anciently giuen vnto Children in youth, but a name of dignity imposed vppon men in regard of merit, but beeing since growne vnto a very ordinary proper name, I thought good heere among these proper names to place it.

For the Etymologie hereof, the Reader shall please to vnderstand, that the ancient Germans when they had Warres with the Romanes, were not armed as were they, but in a farre more slight manner, hauing ordinarily Swords, Speares, Shields of wood, Holbards and the like, supplying the rest with their great strength and valour. Now when it so hapned that a German souldier was obserued to kill in the field some Captayne or charge-bearer among the Romans (such being well armed, and their Helmets and head peeces commonly gilded) the golden helmet of the slain Roman was (after the fight) taken and set vpon the head

of the souldier that hath slaine him, and hee then honoured with the name and title of *Gild-helme*, which should according to our now orthography be *Gilden* or *Golden-helmet*, which growing afterward vnto an ordinary name, because diuers names began with *wil* (as before some are noted) this was easilie by wrong pronuntiation brought vnto the like, howbeit among the Franks it kept the name of *Guld-helme*, and with the French (of their offspring) it gat the name of *Guil-beaume*, and since came to be *Guillaume*, and with the Latinists *Guilielmus*.

winfrid.

An obtayner of concord, or a win-peace. Winfrid an Englishman was by meanes of *Charles the Great* vnto *Pope Gregory the second*, made Archbishop of *Magunce*, and of the sayd Pope named *Boniface*, he is accompted an Apostle of *Germany*, for his preaching and conuerting much people vnto the Christian faith in *Saxonie* and thereabouts. At *Doccum in Friesland*, hath beene reserved vnto our time, a booke of the fowre Gospels all written with his owne hand.

winnefride or winnefrida.

The name of a woman, and all one in signification with *winfrid*, to wit, *A winner or gayner of peace or concord, &c.*

wittekind.

A name giuen in regard of beauty, being according to our now vsed English, *white-child*.

wulfang or wulfeng.

Fang. was our old word signifying to take or to catch. *Wulfang* then hath no other signification then *Catch-wolfe*. It was in old time very commendable to

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hunt

hunt and destroy this rauinous and cruell beast. It is sometimes corruptly written **woolfege**, and sometimes **woolfey**.

woyc-gard for easinesse of sound **woycard**.

It seemeth to haue beene a name of Office, **woyc** being (as is afore said) a place of retreat, & so **woyc-gard** the keeper of the **woyc**. It is since in *Germany* growne to be an ordinary proper name, and by putting a **G** before the **w**, and **h** after the **c**, it is of strangers made *Gwichard*, as also *Guichard*, and mounting ouer the *Alpes* into *Italie*, it is promoted to *Guicciardino*.

woydmear.

Mear is our ancient English word for fame, so as **woyd-mear**, being for more readines in vttrance become **woymer**, is as much to say, as *Far-famous*, or *Wide-renowned*.

woyne, or more rightly **woine**.

woyne (as hath beene sayd) did with our ancestors signifie *beloued*, and it may be that in regard of the pleasant liquor so called, and generally loued, they metaphorically vsed this word.

I haue now, curteous Reader, I trust, performed so much as in the introduction to these Etymologies I promised to make manifest; and therefore shall not need to be further tedious in alleacging more of the like examples. But well mayest thou bee assured, that howsoeuer our ancient proper names may be by vulgar corruption varied from the original, seeing so many of them haue come to be frequent vnto strangers, that neither knew nor could heed what they meant, yet no one (albeit there be very many,) but it was vsed by our ancestors with good signification and reason.

And

And for thy better notice of these heere alleadged, it may please thee to obserue, how *Noblenesse, Honor, Honesty, Valour, Peace, Amity, Quiertnesse, Charity, Trueth, Loyalty*, and all other vertues, were in their name-giuing recommended.

Wee are further to note that euen in their ancient times, they hauing not the learning and experience of so many foregoing flourishing ages to the augmentation of their knowledge, as we now haue, would not bee so vnheedfull or vncurious, as to bee content like vnto Parrats to speake they knew not what, but they would and did know what in their denominations they vttered; framing and disposing them (as is afore noted) as a precept or obligation to the embracing or prayse of some kinde of vertue.

Heerin the ancient and excellent custome of our old ancestours was not inferiour vnto that of the ancient Hebrewes, who obserued the like, as in the name of *Noe* to signifie *rest*, hee being reserued to repose after the raging flood. In the name of *Abraham* varied from *Abram*, for more apter signification, by God himself, was both signified and presaged a *father of a multitude*. By the name of *Isaac*, *laughter*, in regard as it may seeme of his parents ioy, or of his mothers laughing whē she heard the Angel to promise his vnlikely birth. By the name of *Iacob*, a *supplanter*, which might well bee for that hee supplanted his brother *Esau*. By the name of *Dauid*, *Beloued*. By *Salomon*, *Peaceable*. By *Rachel*, a *sheepe*, & by *Ionas*, a *doue*, both in regard of innocencie. By the holy name of *Iesus*, a *Sauour*. A name most fit for *Iesus Christ*, the most worthy bearer thereof. And lastly to omit many

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others

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others, the name of *Peter*, his first name being put away and this imposed and put vpon him in stead thereof, by Christ himselfe, thereby to presage the sure and firme foundation of his Church, against which the gates of hell should not preuaile, for that *Peter* is as much to say, as *A rocke or stone*, and there can be no foundation more firme than that which is set vpon a rock.

This may now suffice to shew not only the vtility and worthynesse of this most ancient custome, but how it is confirmed in the obseruation thereof euen by God himselfe, and was without all doubt through God, euen by naturall reason put into the mindes of our ancestours, and such other of the most ancient nations of the world, as haue obserued the like.



HOW

HOVV BY THE SIRNAMES

of the Families of *England*, it may be discerned from whence they take their originall, to wit, whether from the ancient *English-Saxons*, or from the *Danes* or *Normanes*.

The ninth Chapter.



Albeit Englishmen (aunciently called Saxons & otherwise English-Saxons) may be accompted to haue had one originall with the Danes and the Normanes, they all sometime speaking in effect all one language ; yet comming to be diuided vnder seuerall gouernments, and to vary in their languages, they thereby seemed seuerall people ; and so grew to be accompted strangers the one vnto the other : neuerthelesse it hath so fallen out, that such of these three nations , as haue happened to become inhabitants in our realme , haue there ioyned together againe in one, whereby the posterity of the Danes and the Normans (although but little in respect of the English-Saxons) doe all at this day remayne without any distinction vnder one generall and renowned name of Englishmen.

This notwithstanding , because men are naturally desirous to know so much as they may, and are much pleased to vnderstand of their owne offspring, which by their surnames may well be discerned , if they be surnames of continuance, I haue heerein as neere as I

can, endeoured my selfe to giue the curteous Reader satisfaction. And doe make choyce according as the most matter enduceth mee, both first to begin, and longest to continue in shewing the families descended from the ancient English-Saxons, the which of the three heere named, are not only the farre greater number, as being and hauing remayned the corps or body of the realme; both before and since either Danes or Normanes entred in among them; but may also best be reputed the ancientest and meerest Englishmen.

The Reader is then to consider that after our ancestours the Saxons were come out of *Germany*, and had placed themselues in *Britaine*, they did change the names (as in the fifth Chapter I haue shewed) of the Cities, Towns, Castles, Villages, Passages, Fields, Forrests, Waters, Hilles, & Dales, &c. vnto the names oflike places in *Germany*, or vnto names otherwise intelligible and apt in their owne tongue. And did also giue names (in like maner intelligible in their owne language) to all such Townes, Castles, and Manour Houses, &c. as themselues built and erected.

Now as men haue alwayes first giuen names vnto places, so hath it afterward growen vsuali that men haue taken their names from places; I meane their surnames: and this custome albeit it was not of olde time generally vsed of all, yet grew it afterward to be vsed of all such or of the most part of such as grew vnto continued families; and first and especially in such as were the owners of the places where themselves inhabited, for that was held as a thing of especiall credit and accompt, and such surnames did also remaine vnto those that were issued from such places, though

though they possessed them not, as all indeed could not continue to do, by reason of the great increase of posteritie. And this custome of taking surnames of places, grew in time more vsuall then the more ancient custome vsed before, which was of adding to a mans proper name the proper name of his father, with putting sonne vnto it, expressing thereby whose sonne hee was, as in *Wales* and among the common people of *Holland*, it is yet the vse.

Moreouer diuers of our ancestours tooke their surnames by reason of their abode in or neere some place of note, where they settled themselues and planted their ensuing families, as within **Tunes**, (or fenced places) or at **a wood**, **a hill**, **a field**, **a Greene**, **a Brooke**, **a Bourne**, **a foord**, **a great Tree**, and sundrie the like. Whereby for example, **Robert** of, or at the **Greene**, was so called because he dwelt on, or by **a Greene**: and afterward the preposition **of**, became by vulgar haste to be **a**, when of **Robert of Greene**, he was called **Robert a Greene**, and the **a** lastly quite left, hee remained onely **Robert Greene**, and the like may bee sayd of others in the like maner.

And now because our surnames are infinite, & that it were very tedious to note a multitude of them at length, I haue here chosen out the most vsuall terminations, each whereof being as it were to serue for a generall rule, for all such as doe so end. And that these families are of the ancient English race it will easily appeare, by reason that the deriuation & signification of such terminations are originally & meerey appertayning to our own ancient English-Saxon language.

Yet before I doe herein begin to proceed, it is requisite that I answer an obiection which (I fall into accompt) some one or other may bring against me; and that is, that albeit these terminations are meereley English, and therefore the bearers of such names like to bee indeed of ancient English race, yet the *Norman Conqueror* hauing made hauoke of so many Englishmens landes, by giuing them to his Normanes, the Normanes then became the possessors of such places as the Englishmen had before both the names and the possessions of; and so might now lose the one as well as the other. To this I answer, that it is true that the Conqueror so did, but I haue not therefore found that euer hee forced the Englishmen to leaue their surnames when hee made them lose their landes, but that they both then and euer since kept them.

Neither did his Normannes that had gotten the possession of English mens houses and liuings, leaue off their own surnames that they brought with them out of *Normandie*, but retayned still their French names together with English mens lands, as may appeare by the many families of Norman race, that with their French surnames afterward remained in *England*, whereof diuers are there yet remaining. Neither would they so much appeare to be English, as to assume vnto themselves that were conquerours, the surnames and consequently the esteeme of such as were conquered. And seeing they held Englishmen in such contempt that it was for the time (in a sort) a shame to be accompted an Englishman, it must needs follow that their pride would not suffer the to leaue their

their French and to take English surnames.

And whereas soone after the conquest wee finde that such as had meere English surnames, had the French article, *le*, which in English is *the*, or the preposition *de*, which in English is *of*, set before them: as for example, if the surname betokened some faculty or Office; as *Reue*, it might be written *le Reue*, or if it had denomination from some place, as *Newton*, it might be written *de Newton*, but it is not therefore to be thought that these were Normans with English surnames, but that it only was (as yet it is) the French manner of writing surnames both of their owne and of strangers, with *le* and *de*. And this came afterward in *England* to be omitted, when Englishmen and English manners began to preuaile vnto the recovery of decayed credit.

The like may be sayd of such surnames as ended in *sonne* and were turned in bad French vnto *fitz* (instead of *filz*) whereby for example, *Arnoldsonne* was Frenchified into *Fitz-Arnold*, *Waltersonne* into *Fitz-walter*, and sundry others the like, but of these surnames that are composed with *fitz* I shall take occasion to speake more, when I come to speake of the surnames of the Normanes.

And heere in the meantime I will proceed with such terminations of surnames as are wordes meerey belonging to our owne ancient language, that thereby our ancient English families from the aforementioned others, may the better and more clearly be discerned.

As.

All names ending in *all* or *hall*.

There are many of our surnames that end in *all*

N n

or

or **hall**, and albeit as all Englishmen know, the one in signification is different from the other, yet through our accustomed clipping of our wordes, they are in some surnames confounded, as for example, *woodhall* doth thereby become to be *woodall*, &c. Some doe rightly end in **all**, as *woorall*, which (as I take it) should more significantly be *worth-all*: many other of our surnames doe likewise end in **all** or **hall**, of which I shall not need to set downe more examples, it sufficeth that I set downe these terminations, for such as anciently are our own, to wit, both English in sound, and in signification, and therefore must rightly appertayne to Englishmen, and consequently declare such to be of our ancient English families.

All ending in **Beke**.

There are diuers of our surnames that end in **Beke**, as *Welbeke*, *Bournbeke* and others. **Beke** is also a surname of it selfe. **A Beke** is in the ancient Teutonic a small running water that issueth from some *Bourn* or *Wellspring*, which in Latine is called *Forrens*, and otherwise in English a *brook*.

All ending in **Berie**.

Many of our surnames that end (as wee pronounce it) in **Berie**, are commonly written **Bury**, as *Thornbury*, *Bradbury* and the like, for the Etymologie of this termination *berie* or *burie*, looke in the seventh Chapter at the letter *b*, in the explanation of our ancient English words.

In **Burg**, **Burgh**, or **Borrow**.

Of **Burg** or **Burgh**, commeth our now vsed name of **Borrow**, which is also the termination of diuers surnames, as *Aldborrow*, *Newborrow*, & the like.

For

For the Etymologie heereof, looke at the letter **b**, in the explanation of our ancient English words.

In **Bourne**.

Bourne commeth of our ancient word **Burna**, and is a termination vnto very many of our ancient English surnames, as *Tichbourne*, *Milbourne*, *Swanbourne*, and the like.

Bourne is properly such water as issueth or riseth vp by a spring out of the earth, & some small brooks occasioned thereby may also thereupon haue gotten the name of **Bournes**. Some do think a **bourne** to be only a sudden breaking forth of water out of the earth, (as diuers times hath hapned) and after ceased againe, but I find it properly to be spring-water; and a fountain rising out of the earth, is yet in some parts of *Friesland* called a **Spryng-bourne**. In *Brabant* a well is called a **Bourne-pit**, but in *Germany* they haue varied it, and call a well a *brun*, calling also certain tart & medicinall waters which they haue there in diuers places, by the name of **Sowbrunnnes**.

Swanbourne is like to haue taken name of Swannes keeping about **Bournes**, or about bekes, issuing from them. *Milbourne* of some mill that went by the issue of water from some **Bourne**, *Langbourne*, may also haue had that name by reason of the length, and *Bradbourne* of the breadth, &c.

In **Bygg**.

Bygg, was more anciently written **Byygg**, and is now written **Bridge**, it is a termination vnto sundry our surnames, as *Burbridge* (which rather should be *Burgh-bridge*) and others: and it is plurally the surname of a right honourable family.

It is also in the North of *England* a surname of some of the Yeomanry, and written and pronounced *Brigges*.

In *Brook*.

This being the termination of diuers names, as *Brook* (more rightly as I take it *Broadbrook*) &c. is the surname of an honourable and of sundry worshipfull families. A brooke wee now take to bee a small running water, but I finde it in the Teutonic to bee that which *palus* is in Latin, a waterish or moorish ground. The city of *Bruxels* tooke name of the *brook-land* or moorish ground lying on the North-side thereof.

In *By*.

In this termination many of our ancient surnames doe end, as first for example *Willoughby*, the surname of honourable and worshipfull families, also *Kirkby*, *Holtby*, and many others: the particle, *by*, seruing to expresse neere vnto what thing of note the residence of such a family was, when this their surname first began; as being neere vnto some noted *willow tree*, or by a *Church*, or by a *wood*, for *holt* in our language is otherwise *wood*, &c.

In *Caster*, *Ceaster*, and *Chester*, &c.

Wee haue sundry terminations of places and consequently of surnames of men (taken from those places) which end in *Caster*, *Ceaster*, *Cester*, *Chester*, and *Ceter*, all which do seeme to me to haue been but one, and not anciently comming from any Teutonic or Saxon word, but deriued from *Castrum* in Latine. And as wee need not to doubt that the Romanes in the many yeeres that they bore sway in *Britaine*, did there

there make diuers fortifications which they called *Castra*. So may we thinke that our ancestors the Saxons, finding these fortifications of the Romanes, did imitate though corruptly (as all strangers are wont) their appellation, which in time grew more and more to vary, as first to become *Caster* and *Ceaſter*, and afterward the *c* to get an *h* vnto it, and ſo come to bee *Cheſter* (but this, as I take it, came through the orthography of the Normanes) and ſome omitting in pronuntiation the *h*, as alſo the *s*, in the miſt of a word (as the French uſe to doe) haue made it *Ceter*. Our Saxon ancestors comming into *Britaine* after the Romanes, and to be the owners of ſuch places ſo varied in denomination, they ſo came to be their ſurnames.

In *Clif*.

A *Clif* is a kinde of rocke on the ſea ſide, and as it were cleſt or broken off: diuers of our ſurnames doe therein end; as *Radclif* (the ſurname of a right honorable familie) alſo *Whitclif* and others. It may ſeeme that *Radclif* was vnderſtood at the firſt for *Red-clif*, as *Whitclif* for *white-clif*, both denoting the colour, as other like names doe the faſhion or ſituation of their *Clifs*.

In *Clough*.

A *Clough* or *Clowgh*, is a kinde of breach or valley downea ſlope from the ſide of a hill, where commonly ſhraggies and trees doe grow. It is the termination of *Colclowgh* or rather *Cold-clowgh*, and ſome other ſurnames.

In *Comb*.

Comb was with our ancestors a field of ſomewhat high or hilly ground, and not low as a meadow. It is

the termin ation of some of our surnames, as *Ashcomb*, *Warcomb* and the like: *Ashcomb* may well haue taken that appellation of such trees there growing, and *Warcomb* of war or fighting at such a place.

In *Cote*.

This termination serueth for *Heathcote*, so called of standing on a heath, and *Southcote* in regard of being South from another that was North from it, and so of the like. And albeit that a *Cote* in our language is a little slight built country habitation, (such as after the French we call a *cottage*) yet as all things begin little, so that which first bore the name of a *Cote*, might after ward come to be the habitation of a worshipfull family, & yet retayne the name of *Cote* stil, which being no other originally in it selfe then is aforesaid, yet carrieth it honor in the antiquity therof.

We also vse this word *Cote*, for a garment, but it seemeth to haue been at first metaphorically brought in vse, in regard of being shrowded therein, as in the little house or cote of the body, but antiently wee so vsed it not, for our ancient word for a *Cote* in this sence, was a *reaf*.

In *Croft*.

A *Croft* wee esteeme some little plot of ground, and both the name and the thing are yet in ordinary knowledge. In *Croft* doe end sundry surnames, as *Bancroft*, which is as much to say, as the croft at or by a beaten path or highway. *Hol-croft* more rightly *Holt-croft*, because it consisted of wood.

In *Dale*.

For our owne English word *Dale*, we sometimes vse the borrowed French word valley: the signification

cation of **Dale** is yet vnto vs knowne. It is both a surname and the termination of sundry surnames, as *Green-dale*, *Dib-dale*, rather *Deep-dale*, and the like.

In **Day**.

Our now vsed word **Day**, our ancestours wrote **Deaga**, in the *Netherlands* they say **Daghe**. It is both a surname and a termination also, as of *Loneday*, *Holiday*, and the like.

In **Dene** or **Den**.

It need not seeme strange (sith it is diuers times found) that in one language there are seuerall names for one thing; as here in ours for present example, **Dene** or **Deane**, which for shortnesse is become **Den**, is all one with **Dale**. It is also otherwise a low place, and we now vse it for a caue in the earth, as the *denne* or lurking place of wild beasts.

It is the termination of sundry of our surnames, as for example, of *Camden*, which I take anciently to haue beene *Campden*, and signifieth the **Dene** or **Dale**, belonging to some **Temp** or **Camp-fighter** (for both is one) in our now vsed language called a **Champion**, but in the Teutonic a **Campton**. A *Campdene* may also haue bin some place appointed for *Campions*, *Cambatfighters*, or men of armes to encounter each other. And so the place became after ward to be the surname of him and his family that owned it, as others in like sort haue done. *Norden* or rather *North-den*, is like so to haue beene called by reason of some opposite place therevnto in the south, &c.

In **Dish**.

Some of our surnames, as *Cauandish* and *Standish*, &c. I remember to haue this termination and these

and the like names seeme to haue come of some name of Office, belonging to the seruing of some Prince or great man at his Table. And whereas with vs a dish is the name of the vessel wherein the meat is serued to the Table, in *Germany* they do call the Table it selfe the Dish.

In **Dun** or **Dune**.

Dun or **Dune**, was our ancient name for a mountain, but (as I take it) for such kinde of mountaines, as doe lie stretching out in length, & commonly on the sea side, as do the Dunes or sand-hills, on the sea-coasts of *Holland*, the like whereof some call in *England* the **Downes** **Dune** by our accustomed maner of varying in orthography is somtimes written **Don** & is the termination of sundry surnames, as *Heydon*, which as it seemeth, was anciently *Highbun* or *Heathdun*, either a high or a heathy hill. As also of *Standon*, which may haue beene **Stane-dun**, that is, *the stony-hill*.

In **Ey** anciently **Ea**.

As we anciently vsed the name of **weater**, whereof we yet retaine the name of **water**, so did wee also to the same sence vse **ey** or **ea**. The French among other words which they yet retayne of their olde Frankish tongue (the which as originally ours was, was Teutonic) doe giue vnto **water** the name of **eau**. Our name of **Iland**, is anciently **Eyland**, as yet in the *Netherlands* it is, and is as much to say as **water-land**, being indeed land out of water. **Ey** is a termination of diuers of our surnames, both honorable and worshipfull, as *Sidney*, *Tilney*, and others, whose possessions whence their surnames were taken, were situate neere vnto waters.

In

In

In

In **feld**.

This being anciently **feld** and sometimes **beld**, is but little swarued from the originall. It is both a surname, and a termination also, as to *Bedingfeld*, *Broomfeld*, *Benifeld*, and sundry others.

In **fleet**.

Such surnames as haue heerein their termination, did originally come from residences at some places where riuers or streames did ebbe and flow.

In **foord**.

Not only sundry of our ancient English surnames do heerin end, but some also so seeme to do which are of French or Norman race, but this groweth, by the not rightly distinguishing betweene **foord** and **fort**, the first being a meere English termination, denoteth as yet wee retaine in memory, a foord or water-passage. The other coming from the French, denoteth a place of strength by nature, as *Rock-fort*, *the strong rock*, &c.

The surname of *Rainsford*, now *Rainsford*, seemeth to haue risen by reason that the first of this name had his dwelling at a passage or foord caused through raine: and so in like maner that of *Swinford* of a dwelling at a foord resorted vnto through the muddinesse thereof, by swine.

In **foot**.

There are not many surnames that heerin do finish, yet such as there bee haue gotten such name of footmanship, as the surnames of *Harefoot*, *Rosfoot*, and the like, which were giuen for swiftnesse of running or going.

In **Gan**.

Some few of our terminations are in **gan**, as *Tarnegan*,

negan, *Hogan* and the like. It is a particle in our ancient language diuers times vsed, in expressing the endowment of some quality.

In **Gate**.

It was anciently written **geat**, a through-passage, and is the termination of diuers of our ancient surnames, as *Hungate*, *Hargate*, and the like.

In **Graue**.

This termination expresth the hauers of such surnames, as *Waldgraue*, *Musgraue*, *Sedgraue*, and the like, to haue borne Office in the time of our English-Saxon ancestors, whereby they haue been honourable and worshipfull so many ages past: for the Etymologie of **graue**, I refer the Reader to the ensuing Chapter of our ancient titles of Offices and Dignities.

In **Groue**.

We vnderstand heereby a woody place or thicket, howbeit more rightly a place for the nourishing and growth of yong trees. It is both a name and a termination to sundry of our surnames.

In **Ham**.

It is in *Germany* written **heym**, and importeth as much as **home** now doth with vs. **Ham** originally signifieth a couerture or place of shelter, and is thence grown to signifie ones **home**, (as now vncomposed we pronounce it) that is to say, ones birth-place or most proper habitation. It is one of our greatest terminations of surnames, as of *Denham*, for hauing his home or residence downe in a valley. Of *Higham* for the situation of his **ham** or **home** vpon *high-ground*; and accordingly of many others, distinguished one from another in like maner vpon one or other cause.

In

In **Hil**.

As *Higb-hil* of his residence so situated, *Burgh-hil*, of hauing his **burg** or *Castel* on a hil, & so of the like.

In **Hold**.

As *Sterne-bold*, first taken of hauing that charge in a ship.

In **House**.

As *Woodhouse* so named, as it seemeth, of his house built of wood, or at a wood or Forrest.

In **Hurst**.

Hurst, is anciently also written **Hyrst**. It signifieth a woody place, and sometimes where the trees grow but low, and not so high as in other places by reason of the vnaptnesse of the soile; as our surnames (among others) of *Stam-hurst*, to wit, *Stoni-hurst*, and *Sand-burst*, doe in part declare.

In **Ing** or **Ling**.

These terminations belonging to diuers of our surnames doe expresse some indument of a quality. As *Harding* to haue beene so called for his *Hardines*. *Swelling* for his swiftnesse. *Frankling* otherwise written *Franklin*, for his purchased freedome or liberty. I reade that King *Alfrid* finding a childe in an Eagles nest, named him *Nestling*. Of whose worth the King after ward so much esteemed, that he made him an Earle.

In **kin** or **king**.

I meane to speake heereof anon, when I shall haue occasion to speake of surnames that are growne from proper names.

In **Land**.

Diuers of our ancient terminations end in **land**.

The owners and dwellers at such places hauing had their names for distinction sake according to the nature of the soyle, as for example, *Bukland*, of the flore of beechtrees (anciently called *buk*) thereon growing. *Leyland* of the lying *leg*h or empty thereof, to wit, vncultuyed. *Driland*, of the driness thereof, &c.

In *Legh*, *Ley*, or *Lea*.

Howsoeuer wee doe now distinguish these terminations, I take them to haue benee anciently all one, and to signifie as is next before sayd, ground that lieth vnmanured and wildly ouergrown, as diners of our surnames therein ending doe notifie; as for example, the honourable surname of *Barkley*, of Birch-trees anciently called *berk*, *Bromley*, of the store of broome, and *Bramley*, of *lee* or *leg*h, ground bearing brambles. A combat being once fought in *Scotland* betweene a gentleman of the familie of the *Lesseleyes*, and a Knight of *Hungary*, wherein the Scottish gentleman was victor, in memory thereof and of the place where it happened, these ensuing verses, doe in *Scotland* yet remayne.

*Betweene the lesseley and the mare,
He slew the Knight, and left him thare.*

In *Man*.

The surnames ending in *Man*, were vsuall (as it should seeme) to expresse the bearers trade of life, as *Chapman*, for that hee was a merchant. *Freeman*, through the amending of his estate from some former of lesse liberty, &c.

In

In **Oke**.

As *Bradoke*, rightly *broad-oke*, *Barn-oke*, of a burnt or blasted oke, &c.

In **Ot**.

As *Hariot*, for the which looke among the names of Offices, &c.

In **Port**.

As *Dampporte*, *Newporte*, and the like: *Porte* in the Teutonic (from whence and not from the French we anciently haue it) was sometime vsed for a fenced or walled Towne. The chiefe magistrate of the City of *London* before it had a *Maïor*, was called the *Portgreue*.

In **Pool**.

As *Walpool*, *Hampoole*, and such others. It anciently signifieth a standing water or pond.

In **Ryc**.

As *Goodryc*, wrong written *Goodridge*, *Kenryc* and the like, *ryc* as elsewhere I haue shewed, sometimes importeth wealth, sometimes iurisdiction.

In **Roof**.

As *Woodroof*, and some few others. **Roof**, anciently signifieth the couering of a house, *reaf* the couerture of mans body, as a coat or garment.

In **Shaw**.

As *Bradshaw*, *Scrimshaw*, and the like, it cometh of a shade or shadow of trees, whereat they had their residences, *Bradshaw*, being as much in effect as *Bread-shadew*, *Scrimshaw*, A shadow of defence or shelter.

In **Spear**.

As *Breake spear*, the surname of *Nicholas Breake-*

spear an Englishman of a worshipfull familie, the ancient residence whereof as some hold was about *S. Albons*. He was chosen Pope, and then bore the name of *Adrianus Quartus*. *Breakspear*, *Shakspear*, and the like, haue beene surnames imposed vpon the first bearers of them for *valour and feates of armes*.

In **Stal**.

This albeit in composition it bee become **stal**, yet should it rightly bee **deal**, which is as much to say as parte, as for example **Tunstal**, should be **Towngsdeal**, **Bozstal**, **Bozdeal**, &c.

In **Steed** or **Stede**.

As *Barksteed*, *Bensteed*, and the like. **Stede** signifieth place (as **stow** also doth) and accordingly denoteth the place of residence of the bearers of such names.

In **Stock**.

As *Bostock*, and *Holstock* rightly *Holstock*, denoting the stock or trunck, of some tree whereby his residence was named & consequently himselfe. **Stock** is in the Teutonic also vnderstood for a staffe, and it is said to be the proper and ancient surname of the great and Emperiall house of *Austria*, in memory whereof it beareth two ragged staues crossed sautry-wise, as belonging to the armes thereof.

The ancient surname of the house of Austria.

In **Thorp**.

xx Before wee were acquainted with the French name of *village*, **thorp** in our owne ancient language serued the turne. It remaineth yet the termination of some of our surnames, the hauers of such were peraduenture sometime the Lords or owners of such **thorps**, as *Lang-thorp*, so called for the length thereof,

Col-thorp

Col-thorp of coales there made, &c.

In **Ton.**

This I take to bee one of the greatest terminations we haue, and therefore of this and these ensuing, others may be sayd.

In **foord**, in **ham**, in **ley**, and **tun**.

The most of English surnames run.

Though the name of **hedge**, doe anciently appertayne to our language, yet we also vsed sometimes for the same thing, the name of **tun**. In the *Netherlands* they yet call it a **tuyn**: and in some parts of *England*, they will say hedging and tining. Our ancestors in time of war to defend themselves from being spoyled, would (in stead of a palizado as now is vsed) cast a ditch and make a strong hedge about their houses: and the houses so enuironed about with **tunes** or **hedges**, gat the names of **tunes** annexed vnto them. As *Cote-tun* now *Cotton*, for that his *Cote* or house was fenced or tuned about. *North-tun* now *Norton*, in regard of the opposite situation therof from *South-tun*, now *Sutton*.

Moreover, when necessity, by reason of warres and troubles, caused whole thorpes to bee with such **tunes** enuironed about: those enclosed places did thereby take the name of **tunes**, afterward pronounced **townes**, and so gaue cause that all *Stedes*, now *Cities*, all *Thorps*, now *villages*, all *Burghs*, now *Burrowes*, and all places else, that conteyned but some number of tenements in a neerenesse together, gat the name of **townes**: as vulgarly we yet vnto this day call them.

How the name of Towne came in so great vse among vs.

In **Tree.**

As *Appletree*, *Plumtree*, and the like.

In *ward*.

For this, it being the termination of a name of Office, I will referre the Reader vnto the next Chapter.

In *well*.

Our ancestours according to the different issue of waters, did differently terme them, and among other, that which rose bubling out of the earth they called **well-water**, as if they had sayd, *bubling water*: but this name of **well**, grew afterward among vs to bee the name of the **bottom-pit**, whereout the water is drawne. Sundry comming to possesse places, which were neere vnto **welles** of especiall note, hauing gotten thereby the name of such or such a **well**, became after them so to be called.

As *Staniwel*, of his dwelling at a **well** so named, of the stony nesse thereof, *Moswel* of a **well** where much mosse did grow, &c.

And heere by occasion of this termination I am to craue the Readers patience for a litle digression, to relate a thing whereof it hath giuen me remembrance. So fell it out of late yeers, that an English gentleman trauellling in *Palestine*, not far from *Ierusalem*, as hee passed through a country towne, he heard by chance a woman sitting at her doore dandling her childe, to sing; *Bothwel bank thow blumest fayre*: the gentleman heereat exceedingly wondred, and forthwith in English saluted the woman, who ioyfully answered him, and sayd shee was right glad there to see a gentleman of our Ile, and told him that shee was a Scottish woman, and came first from *Scotland* to *Venice*, and from *Venice* thither, where her fortune was to bee the

the wife of an officer vnder the Turk, who being at that instant absent, and very soone to returne, intreated the gentleman to stay there vntill his returne; the which he did, and she for countrey sake to shew her selfe the more kind and bountifull vnto him, told her husband at his home-comming that the gentleman was her kinsman; whereupon her husband enter-tayned him very friendly, and at his departure gaue him diuers things of good value.

In **woozth**, as it is vsed for a termination of a places name, or a surname.

Herein doe end the surnames of *Southwoorth*, *Walwoorth*, and others. It signifieth not **woozth** as we now vse it for *value*, although it bee now so written, but anciently it was **wearth** and **weard**, whereof yet the name of **werd** remayneth to diuers places in *Germany*; as *Thonawerd*, *Keyserswerd*, *Bomelswerd*, and the like: and in *England*, to the same sense and signification the names of *Tamwoorth*, *Kenelmewoorth*, and the like. A **wearth** or **werd** is a place situate betweene two riuers, or the nook of land where two waters passing by the two sides thereof doe enter the one into the other, such nooks of ground having of old time beene chosen out for places of safetie, where people might be warded or defended in. It is also sometimes taken for an *Isle* or *peninsula*, not in the sea, but in fresh waters. Our name of *weares* in riuers, is also heerehence deriued.

In **woyc** or **woyk**, otherwise **woych**.

Because the c and k, are of like value in our ancient orthography **woyc**, is also written **woyk**. A **woyc**, properly signifieth *A place of refuge or retreat*. It

remayneth yet the termination of *Sleswyk*, *Brunswyk*, *Harderwyk*, and sundry other places in *Germany*. And in *England* of *Warwyk*, *Barnyk*, *Armyk*, and diuers other places, and through the Norman corruption of our language and orthography, the *c* hauing gotten an *h* put vnto it, it is in diuers names of places, of *topc*, become *topch*, as of *Sandwyc* or *Sandwyk*, *Sandwyck*. Of *Greenwyc*, *Greenwyck*, and such like.

It is the termination of sundry our ancient surnames, as *Strangwyck*, comming belike of *A strongwyc*, hold, or fortresse. *Frowyk*, of *A glad refuge*, or place of comfortable safety, &c.

Sundry other terminations wee haue that anciently are our owne, and in our ancient language significant, but not so generall as that I can remember many surnames to end in them, as for example.

In *Heyd*, corruptly *HOOD*, and importing some quality, as manhood, &c.

In *Hope*, as *Stanhope*, first in likelihood taken from a place where there were heapes or quarreys of *stone*.

In *Lace*, as *Lone-lace*, peradventure anciently *Lone-last*.

In *Sop*, as *Alsop*, *top* in the ancient Teutonic being all one with *top*, as the top of a hill or steepe.

In *way*, as *Greenway*, &c.

There are moreover diuers of our ancient surnames that are of one syllable, some of them sometimes seruing for the terminations of other surnames. Some few also being of two syllables, and not vsed as terminations of other surnames. Of both which I will heere set downe so many as I can call to minde

minde, declaring withall, from whence (most probably) they are deriued.

A

Alh, for hauing his dwelling neere such a tree.

B

Bacon, of the *Beechen-tree*, anciently called **Bucon**. And whereas swines-flesh is now called by the name of **Bacon**, it grew only at the first vnto such as were fattened with **Bucon** or *Beech-mast*.

Bank, of his dwelling at some *bank or high ground*.

Barnes, of a place so called of the *Barnes* there builded.

Bil, of the vse of that weapon, in war or otherwise.

Bond, of his not being free when that name was giuen him.

Belt, of the straightnesse of his body.

Bowes, of hauing charge in warre of *Bowes or Bowmen*.

Blont, of the *bright yellow colour of his haire*.

C

Cole, of his *blackenesse*.

Cope, of his *Merchandise*.

Crump, of some defect of body as hauing some member crooked or withered.

D

Dod, of that thing anciently so called which groweth in the sides of waters among flags, and is of boyes called a fox tayle.

Drew or Dremzie, of *Sadnesse*.

F

Fare, of *passage*, or dwelling at a *ferrie*.

G

Gower, of a certaine kinde of *cake* heeretofore accustomed

stomed to be made for children.

H

Heath, of his residence on such a soyle.

Hyde. This name might come of different causes, as of trading with hydes, or of secret keeping or conserving ought.

Holt, of his dwelling in or at a wood.

Hunt or **Hunter**, of his Office, dexterity or skill in hunting.

K

Kemp, of his profession of being a *kemper* or *combat-fighter*, as diuers in old time among our ancestors were.

L

Loc, otherwife written **Lock**. Of the maner of his wearing of his hayre.

Lone or **Loan**, of reward or recompence.

Lom or **Lo**, of littlenesse of stature.

M

Milles, of his residence neere, or at them.

Moore, of his dwelling by a moore or marish ground.

P

Peak, of the hilles in *Darbishire* so called.

Pool, of his habitation beside some lake or standing water.

Pound, of his dwelling neere vnto a **Pound**; or if it anciently were **Pont**, then commeth it from the French, and of his residence at a bridge.

R

Reue, of his charge or office.

Ross, of his making a noyse.

Russel, of his fatnesse.

S

Speight, of the name of the bird, which wee call a *specht*,

sp chb; but according to our ancient language rightly pronounced *ſpeght* or *ſpeight*.

Stark or **Starkey**, of his ſtrength of body.

Stone, of ſome cauſe concerning it.

Stow, of ſome dwelling place or *woning ſtow*.

Style, of his houſe neere vnto a *ſtile*, aunciently *ſtibel*.

T

Thorne, of ſome great thorne, or of a thorny place whereat he dwelled.

Twyn, of being a *Twyn* by birth.

Thwoeing or **Tweing**, being as much to ſay as a *Twe-ing*; to wit, *Geminus*, or a *Twyn* by birth, as *Twyn* before named.

Thwaytes, of cutting or felling down wood.

W

made, of his dwelling at a meadow.

wake, of *watchfulneſſe*.

wright, of his living by labour and trauell.

Y

Yong, of his fewneſſe of yeeres.

Sundry others there are of theſe names of one ſyllable, which would be too tedious to bee ſought out and heere ſet down, but for a concluſion and alſo for a generall rule, the Reader may pleaſe to note, that our ſurnames of families be they of one or more ſyllables, that haue in them either a **k** or a **w**, are all of them of the ancient Engliſh race, for that neither the **k** or **w** are uſed in the *Latine*, nor in any of the three Languages theron depending; which ſometimes cauſeth confuſion in the writing of our names originally coming from the Teutonic, in the Latin, Italian, French or Spaniſh Languages; whereof one example I will

*A generall rule
for the knowing
of Engliſh fami-
lies.*

*Sir John Hawk-
wood, igno-
rantly named
Iohn Sharp.*

heere alleadge. Some gentlemen of our nation traue-
ling into *Italie*, and passing through *Florence*, there in
the great Church beholding the monument and Epi-
taph of the renowned English Knight and most fa-
mous warriour of his time, there named *Ioannes Acu-
tus*, haue wondered what *Iohn Sharp* this might bee,
seeing in *England*, they neuer heard of any such; his
name rightly written, being indeed *Sir Iohn Hawk-
wood*, but by omitting the *h* in Latin as frivulous, and
the *k* and *w* as vnusuall, he is heere from *Hawkwood*
turned vnto *Acutus*, and from *Acutus* returned in En-
glish againe vnto *Sharp*.

Thus then (as is sayd) neither the *k* nor the *w* be-
ing in the Latine or in the French, they could not be
with the Normanes in vse, whose language then was
French, as also all their owne surnames.

And if any should heere obiekt against mee, that in
the list of surnames of such gentlemen as came in with
the Norman Conqueror, some are found to haue the
w, and some the *k*, they may please to see my answer
thereunto, where I speake of the surnames of such as
came in with the sayd Conquerour.

OF SVCH SURNAMES, AS WE MAY
suppose to take their originall from the Danes.

IT remaineth as it were by tradition among some of
our country people, that those whose surnames end
in *son*, as *Johnson*, *Tomson*, *Nicolson*, *Dauison*, *Saunder-
son*, and the like, are descended of Danish race. But
this cannot so bee, for the Danes not hauing among
them any such names, as *Iohn*, *Thomas*, *Nicholas*, *Da-
uid*, *Alexander*, or the like, as now with vs end in *son*,
such

such surnames could not from them bee deriued. It may wel be, that they had such custome among them as the vulgar people of *Holland* yet vse, which is, to make the surname of the childe, of the proper name of the father, by adding *son* vnto it, but had such surnames of the Danes remayned among vs, they would haue beene more markable, because wee should then haue heard of *Canutson*, *Ericson*, *Gormoson*, *Hadingson*, *Haraldson*, *Rolfeson* and such like, according as their Danish names then were, but we remember not any such among vs. And indeed, as in the sixt Chapter I haue already shewed, they had so little time of quiet settling themselves in *England*, that they could leaue but few of their posterity there.

And of all our names ending in *son*, I cannot allow any to come from the Danes, vnlesse they bee such as haue the termination *son*, composed with some such name as hath among vs beene long time out of vse, as *Swanson* rightly *Sweynson*, and such like. Our surname of *knot*, being so made by abbreviatiō, some say should more rightly be *kanut*. Likewise *holme*, which accordeth in signification to our *ham*, and is both a surname and the termination vnto some of our surnames carrieth some appareance to be Danish: and so appeareth more apparantly the surname of *Dane*, which yet also remayneth among vs.

OF THE SURNAMES COMMING

from the Normans.

THE list or Catalogue of the surnames of the gentlemen that came in with the Conquerour out of *Normandy*, is set forth in diuers of our Chronicles

in the which the surnames of diuers families of Norman race yet remaining in *England*, are to be seene.

Wee haue moreouer some surnames of good families remayning in *England* at this day, which being French, are notwithstanding not found to bee in any list of such as came in with the Conquerour: and therefore may well bee thought to bee remayned of such gentlemen and others, as came into *England* out of *Henalt*, with Queene *Isabel* wife vnto King *Edward the second*, which were almost the number of three thousand, whereof it is like diuers did there settle themselues. But the surnames of these being also French, they are to bee discerned euen as the surnames of those that came in with the Conqueror, the most vsuall terminations of both these sorts of surnames being these here following:

Some end in *age*.

As doe *Henage*, *Sauage*, and the like.

Some in *ard*.

As *Giffard*, *Pynchard*, and the like.

Some in *champ*.

As *Longchamp*, *Barchamp*, and such like.

Some in *court*.

As *Dabridgecourt*, *Hare-court*, &c.

Some in *cy*.

As *Lacy*, *Darcy*, &c.

Some in *el*.

As *Arundel*, *Tirel*, &c.

Some in *ers*.

As *Comers*, *Danuers*, &c.

Some

Some in *eux*.

As *Deureux, Mollineux, &c.*

Some in *et*.

As *Barret, Mallet, &c.*

Some in *lay*.

As *Cholmelay, Percelay, &c.*

Some in *nay*.

As *Courtenay, Fountenay, &c.*

Some in *ot*.

As *Talbot, Pigot, &c.*

Some in *vile*.

As *Nevile, Turbevile, &c.*

The rest are easily discerned of such as are curious to heed them, especially hauing some knowledge in the French tongue. But whereas some of our Norman names are found to end in *ley*, which seemeth to be an English termination, this hath doubtlesse proceeded of wrong writing, and should rather bee *lay*, and so may be sayd of *ney* written for *nay*, of *foord* for *fort*, and the like, which errour they easily haue fallen into that vnderstood not the right difference betweene the English terminations of names, and those of the Normans.

And now as for the surnames in our Norman Catalogue which haue in them the letters of *k* and *w*, whereof I spake before, and which the French doe neuer vse: these are not to bee thought to haue bene Normanes, but of those Gentlemen of *Flanders*, which *Baldwin* the Earle of that country and father in law vnto the Conquerour did send to ayde him. Besides these, sundry other surnames doe appeare

to haue been of the *Netherlands*, & not of *Normandie*, albeit they are without distinctiō set in the list among the Normannes. And I am of opinion that all the gentlemen whose surnames begin with *fitz*, were also such, for that such surnames are altogether vnusuall and vnknown both in *Normandie* and all *France*, beside, and so haue bin in former times; for in no French chronicles are such names heard off. But in the *Netherlands* it is often found that very many surnames end in *son*, as *Iohnson*, *Williamson*, *Philipson*, and the like, and such officers among the Normannes as registred the names of those that were in that seruice, could not make other of such surnames, writing them in French, than *fitz Iohn*, *fitz William*, *fitz Philip*, and the like, which if their orthography had beene good, should haue beene *filz* and not *fitz*, for *filz* in French is son, and not *fitz*. If any such were of the Normannes in deed, because *Taileur* in his chronicle of *Normandie* nameth one *Guillame fitz-Osberne*, it followeth not that *fitz-Osbern*, was therefore his surname, (the Normans as I said before not hauing any such) but it should rather seeme that one *Osberne* beeing appointed to goe in the voyage, sent his sonne in his steed, and so *William* was registred by the name of the sonne of *Osberne*, because *Osberne* the father himselfe went not. And heere I think sufficient to be said of this matter: and whereas I said before in speaking of such as may yet remaine in *England* of the race of the Danes, that they are not such as according to the vulgar opinion haue their surnames ending in *son*, I will here before I end this chapter endeouour to giue the curious reader satisfaction, how and by what occasion

casion else, it then commeth, that some men doe happen to hane such surnames, but first I will shew their deriuations.

Of the proper name of *Alexander*, commeth the surnames of *Saunders*, and *Saunderson*.

Of *Andrew*, commeth *Androwes*, and *Anderson*.

Of *Bartholomew*, commeth *Bat*, *Bats*, and *Batson*.

Of *Christopher*, commeth *Kit*, *Kits*, and *Kitson*.

Of *Dauid*, cometh *Davis*, *Dawison*, *Dawes* & *Dawson*.

Of *Edmund*, commeth *Edmunds*, and *Edmunson*.

Of *Gilbert*, commeth *Gibson*, and *Gibbons*.

Of *Henry*, commeth *Harris*, *Harrison*, and as it seemeth *Hawkins*.

Of *Iohn*, commeth *Iohnson*, *Iackson*, and *Ienkinson*.

Of *Lawrence*, commeth *Larkin*, and *Lawson*.

Of *Nicholas*, commeth *Nicols*, *Nicolson*, and *Nicson*.

Of *Peter*, commeth *Piers*, *Pierston*, *Peterston*, *Perkins*, and *Perkinson*.

Of *Richard*, commeth *Richardson*, *Dicks*, *Dicson*, *Dickins*, and *Dickinson*.

Of *Robert*, commeth *Roberts*, *Robins*, *Robinson*, *Hobkins*, otherwise written *Hopkins*, and *Hobson*.

Of *Roger*, commeth *Hodges*, *Hodgeson*, *Hodgekins*, and *Hodgekinson*.

Of *Simon*, commeth *Simmes*, *Simpson*, *Simkins* and *Simcocks*.

Of *Thomas*, commeth *Tomson*, *Tomkins* & *Tomkinson*.

Of *William*, commeth *Williams*, *Williamson*, *Wilson*, *Wilkes*, *Wilkins*, *Wilkinson*, *Wilcocks*, and *Bilson*.

Of *Walter*, commeth *Wats*, *Watson*, *Watkins* and *Watkinson*, and like it is that hereof also commeth *Atkins* and *Atkinson*.

The most ancient manner of surnames.

To shew now how these being originally proper names, doe happen to become surnames. The Reader may please to note, that albeit it was the most ancient custome of the world to call men after the proper names of their parents, and that long before they tooke their surnames from places, as wee may perceiue in the Bible it selfe, where wee finde *Saul*, the sonne of *Cis*, *David* the sonne of *Iesse*, which is in effect, *Cis* sonne, and *Iesse* sonne, as is the like in the surnames of the Prophets. Yet this custome being in the most countries of these parts of the world long since left, where men most commonly haue taken for their surnames the names of places (in time past) possessed by the beginners of their families, and sometimes also the names of the offices of honour and credit which in the common wealth they haue borne. We are to vnderstand that the ancestours of all such, now a dayes in our country, whose names doe end in *son*, or whose surnames come from proper names, haue had other surnames, and by some occasion or other haue lost them.

The greatest and most generall cause of this losse and change, commeth, as far as I can conceiue thereof, by this meanes. We are woont ordinarily to call yong men rather by their owne proper names then by their surnames, and such chancing to marry, and perhaps from the place where they were borne, and within few yeeres after to die, their children where their fathers haue been vsually called by their proper names, are straightwayes accordingly surnamed, and being yong, and letting it so run on a while, their fathers surnames (perhaps to themselves vtterly vknown)

known) are hardly euer after by them or their posterity borne, yet happeneth it that some being more heedfull then others, doe sometimes come to knowledge of their ancient surnames, and by ioyning an *alias* vnto the later, doe of them by such meanes retain memory.

It hath also sometimes hapned, that diuers youths comming out of the country to serue in the City of *London*, haue not beene able to tell their owne surnames; but being demanded how they had heard their fathers called, could onely tell that they had heard them called *Iohn*, or *Thomas*, or *William*, or the like, as their proper names might be, or otherwise after our vulgar vse of clipping, *Iac*, *Tom*, or *Wil*, whereupon they came easily to bee surnamed *Iohnson* or *Iackson*, or otherwise according as they sayd their fathers were called.

Some surnames comming of proper names doe end as it were plurally in *s*, as *Williams*, *Edwards*, *Reynolds*, and such like, but this most commonly proceedeth through abbreviation: the later letters to make it *son* being omitted, the *s* onely is left in steade of them; as in *Williams* for *Williamson*, and so the others.

Some in like sort growne from proper names doe end in *kin* or *king*, as *Perkin*, *Tomkin*, *Wilkin*, &c. *kin*, is anciently in our language our diminutiue, signifying as much as *little*, whereby *Perkin*, is as much to say, as *little-Peter*, *Tomkin*, *little-Thomas*, *Wilkin*, *little-William*, and so is to be vnderstood of the like.

Touching such as haue their surnames of occupations, as *Smith*, *Taylor*, *Turner*, and such others, it is

not to be doubted but their ancestours haue first gotten them by vsing such trades, and the children of such parents being contented to take them vpon them, their after comming posterity could hardly auoid them, & so in time cometh it rightly to be said:

*From whence came Smith, all be he knight or squire,
But from the Smith, that forgeth at the fire.*

And so in effect may bee sayd of the rest, neither can it bee disgracefull to any that now liue in very worshipfull estate and reputation, that their ancestours in former ages, haue beene by their honest trades of life good and necessary members in the common wealth, seeing all gentry hath first taken issue from the communalty.

It hath of late yeeres growne somewhat vsfull in England, to giue vnto children for their proper names, the surnames of their Godfathers; a custome neither commendable, nor any whit well fitting; and sometimes very absurd and ridiculous, as if perhaps the childe bee christned by the name of *Taylor*, and the owne surname of the child bee *Smith*, then is the child very wisely named *Tailer Smith*, and comming afterward to be of some trade as a *Draper* or *Grocer*, or the like, it may also bee added to the other occupations, as by calling him *Tailer Smith Draper*, &c. I could giue of the like vnto this some present examples, but I will omit them, as not willing to offend by noting any person in particular.

Some haue their surnames according to the colour of their haire or complexion: as *White*, *Bleake*, *Black*,

Black, Browne, Grey, and Reddish, and those in whom these names for such causes began, did thereby lose their former denominations.

Some for their surnames haue the names of beasts: and as it should seeme for one thing or other, wherein they represented some propertie of theirs, as *Lion, Wolf, Bull, Buck, Hart, Hynd, Roe, Fox, Hare, Lamb*, and the like. Others of Birds, as *Cock, Pecoock, Swan, Crane, Hearne, Partridge, Dove, Woodcock, Drake, Wren, Sparrow*, and such like. Others of fish, as *Salmon, Herring, Ling, Roche, Pilcher*, and the like. And albeit that the ancestors of the bearers of these had in former times other surnames, yet because almost all these and other like names do belong vnto our owne ancient English tongue, I doe thinke them to bee of the ancient English, and if not all, yet the most part.

And heere by occasion of these names I must note vnto the reader and that as it were for a generall rule, that what familie soeuer hath their first and chiefe cote of armes, correspondent vnto their surname, it is an euident signe, that it had that surname, before it had those armes.

Of the families of the *Camber Britans*, otherwise called *Welshmen*, or of such as being issued from *Wales*, doe now remaine in *England*, I shall not need to speake, considering their surnames are easily known, by being commonly according to their owne most ancient custome.

With this people it is not to be doubted, but that during the space of about fise hundreth yeeres that they were subiect vnto the Romans, diuers of the Ro-

mans settled and mixed themselves among them; whose posterity hath since remaind in accompt, as being of the ancient families of *Wales*, and I doe finde very probable reason to enduce mee to thinke that among others, the honourable family of the *Cecils*, being issued from *Wales*, is originally descended from the Romanes. But not hauing intended to write of things belonging to the antiquities of the Britans, I referre the Reader to their owne commendable trauels in that kinde.



OF

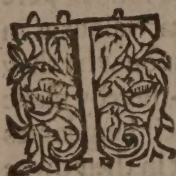
OF OUR ANCIENT

English titles of Honour, Dignities, and
Offices, and what they signifie.

Also the signification of our English names
of disgrace or contempt.

The tenth Chapter.

Of the name of **King**.



HIS chiefe name of most high and so-
 ueraignedignity among our ancestors,
 was generally in the ancient Teutonic
 of two syllables, and by some change
 of vowels (as both in this and other
 our ancient appellations is often found) somewhat
 varying in orthography, as anciently written both
Cuning and **Cyning**, the first letter **C**, being indif-
 ferently sounded and vsed in stead of **K**.

We English men haue abridged it into one syllable
 and so made it **king**, and the Danes and Swedians
 haue made it **kong**. **Cun** though otherwise written
Cyn being both one, doth signifie stout or valiant:
ing as also sometimes **ling**, is a particle often added
 to expresse the endument of a quality: as for example,
Ethel is in our ancient language *Noble*, & an **Ethel-**
ing is one that is endued with nobilitie. A **ponging**
 one that is in his youth. A **fremdling** one that is
 fremd borne, a stranger, &c. **Cuning** is as much in sig-
 nification as one *especially valiant*, and this being the
 title of the chiefe of all, expresseth him the most appa-

R r

rent

Olaus Magnus
libro 8.

rent in courage or valour. And certaine it is that the Kings of most nations were in the beginning elected and chosen by the people to raigne ouer them, in regard of the greatnesse of their courage, valour, and strength, as being therefore best able to defend and gouerne them. And as *Olaus Magnus* writeth, it was an ancient custome in the septentrionall regions, that such young noblemen or gentlemen as gaue greatest prooffe of their singular valour, were by those country Kings adopted to be their sonnes; yea and to succeed in the crowne after them, if their owne sonnes were not thought to haue in them such great valour as in those times was expected: and the reason why they adopted such sonnes as aforesaid, and thereby made them capable of succeeding them in their kingdomes was, for that (as they said) they might in their owne sonnes bee deceiued when they saw not how they would proue, but in their adopted sonnes they could not bee deceiued, because they had scene of them sufficient experience and triall already.

Queene.

As *Cuning* (as is aforesaid) was the masculine name of chiefe dignitie, so was *Cuningina* in the ancient Teutonic the feminine, howbeit our name of *Queene* is also very ancient, and was vsed of our Saxon ancestors though somewhat differing in orthography; for they wrote it *Cwen*: and as *king* is an abreuiation of *Cuning* or *Eyning*, so is *Cwen*, now written *Queene* an abreuiation of *Cuninginne* or *Cuningina*. Quinde in the Danish tongue is a woman or a wife, and so was anciently *Quena*.

Furist.

For

For *Princes* in Latine, whereof the French and wee from them, haue taken our moderne name of *Prince*, our ancestors vsed in their owne language the name of *furst*, which answereth in value vnto *Prin-*
ceps, being as much to say, as a *first* or *chiefe*. The Princes electors of the Empyre are in the Teutonic or Duytsh tongue called *keur-bursten*, *keur* being to say choyce, and *bursten* instead of *fursten*, or as anciently it was, *Furistan*.

Heretoga.

This was our ancient appellation for the chiefe conductor or leader of an *army*, for the which wee long since haue vsed our borrowed French name of *Duke*, which the French fetched from *Dux* in Latine. *Here* is in the ancient Teutonic as much to say as an *army* (as else where I haue shewed,) *toga* signifieth to draw or traine forward. Our yet vsed English word *toogh*, may seeme to haue had some deriuation from *toga*.

The Netherlanders for Duke doe yet vse the name of *Hertogh*, and the Germans or ouerlanders doe now write it *Hertzog*

Earle.

Before wee borrowed the word *honor*, wee vsed in stead thereof our owne ancient word *ear*. For noble or gentle, we vsed *Ethel*. *Ethel* was sometimes in composition abridged to *el* so as of *Ear=ethel*, it came to be *Ear=el*, and by abreuiation *Earl*, it is as much to say as *Honor-noble*, or *noble of honor*.

The Danes wrote it *Eorle*, and we write it *Earle*, & now vse it in the selfsense that *Comes* is chiefey vsed in Latine, *Count* in French, & *Graue* now in Duytsh.

Lord.

I finde that our ancestors vsed for **Lord**, the name of **Laforde**, which (as it should seeme) for some aspiration in the pronouncing, they wrote **Blaford**, and **Blafurd**. Afterward it grew to bee written **Louerd**, and by receiuing like abridgement as other our ancient appellations haue done, it is in one syllable become **Lord**.

To deliuer hereof the true etymologic, the reader shall vnderstand, that albeit wee haue our name of **bread** from **bread**, as our ancestors were wont to call it, yet vsed they also and that most commonly to call **bread** by the name of **blaf**, from whence wee now on y retaine the name of the forme or fashion, wherein **bread** is vsually made, calling it a **loaf**, whereas **loaf** comming of **blaf** or **laf**, is rightly also **bread** it selfe, and was not of our ancestors taken for the forme only, as now we vse it.

Now was it vsuall in long foregoing ages, that such as were endued with great wealth and meanes aboue others, were chiefly renowned (especially in these northern regions) for their house-keeping, and good hospitalitie; that is, for being able and vsing to feed and sustaine many men, and therefore were they particularly honoured with the name and title of **blaford**, which is as much to say, as, *An asfoorder of laf*, that is, *A bread-giuer*, intending (as it seemeth) by **bread**, the sustenance of man; that being the substance of our food, the most agreeable to nature, and that which in our daily prayers we especially desire at the hands of God.

And if wee duly obserue it, wee shall finde that
our

our nobilitie of *England*, which generally doe beare the name of **Lord** haue alwayes, and as it were of a successiue custome (rightly according vnto that honourable name) maintained and fed more people, to wit, of their seruants, retayners, dependants, tenants, as also the poore, then the nobilitie of any countrey in the continent, which surely is a thing very honorable, and laudable; and most well besitting noblemen, and right noble mindes.

Lady.

The name or title of **Lady**, our honorable appellation generally for all principall women, extendeth so farre, as that it not only mounteth vp from the wife of the Knight to the wife of the King, but remaineth to some women whose husbands are no Knights; such as hauing beene Lord Mayors are afterward only called masters, as namely the Aldermen of *York*.

It was anciently written **hleasdian** or **leasdian**, from whence it came to be **Lasdy** and lastly **Lady**. I haue shewed here last before how **blas** or **las**, was sometime our name of **bread**, as also the reason why our noble and principall men came to be honoured in the name of **Lasford**, which now is **Lord**, and euen the like in correspondence of reason must appeare in this name of **leasdian**, the feminine of **Lasford**: the first syllable whereof being anciently written **hleas**, and not **blas**, must not therfore alienate it from the like nature and sense, for that only seemeth to haue bin the feminine sound, and wee see that of **leasdian**, wee haue not retayned **leady** but **Lady**. Well then both **blas** and **hleas**, we must heere vnderstand to signifie one thing, which is **bread**, **dian** is asmuch to say as

serue, and so is **Leafdian**, *A bread-seruer*. Whereby it appeareth that as the **Lafozd**, did allow food and sustenance, so the **Leafdian** did see it serued and disposed to the guests. And our ancient and yet continued custome, that our *Ladies* and *Gentlewomen* doe vse to carue and serue their guests at the table, which in other countries is altogether strange and vnsuall, doth for prooffe hereof well accord, and correspond with this our ancient and honorable feminine apellation.

Knight.

This tytyle of Right worshipfull dignitie was heretofore of our ancestors written **Eniht**, and both in the high and low *Germanie* by the name of **knight** (which a little they vary in the orthography) is vnderstood a seruant: and I finde that **leozning-eniht** was in our ancient language, a disciple, and in the *Netherlands* a **lear-kneght**, is the same that an apprentice is in French; that is to say, a learner.

A **knight**, as we vnderstand it, is in the moderne Teutonic or Duytsh tongue, **Rider**, which is indeed all one in English with **Ryder**, and answereth vnto the French word *Chenallier*, which may be Englished a **hoyzman**, and so agreeth with *Eques* in Latine.

By all which it may seeme strange how our name of **knight**, being with vs in such esteeme of worship, should in the etymologie thereof, appeare no more then it doth. To resolute which difficultie I can iudge no other, hauing no prooffe or pregnant reason otherwise to enduce me, but that the name of **knight**, must haue begun to be a name of honor among our ancestors in such as were admitted for their merits to be **knightes** to the King, that is, to be his owne seruants

or in some sort his officers or retayners, and to ride with him, and therefore it should seeme some of them, if not all, were anciently called **knicht-ryders**, and it may be that of them the street in *London*, called **knicht-ryder-street**, did first take that name as being the place where their residence or meeting might be kept, or peradventure some like **knigheten-gild**, or confrery as King *Edgar* established without *Eald-gate* of *London*, for thirteene **knichtes** or souldiers of good desert to him and the realme.

And albeit a seruant in *Germanie*, is (as is aforesaid), called a **knicht** or **kneght**, yet seemeth it not anciently to haue bin the most common and vsuall name for a seruant, for that such had, and yet haue, the name of **diener**, as also other names. A souldier in *Germanie* is called a **lands-kneght**, which is an argument that the name of **knicht** was woont there to be of more esteeme, than ordinary for euery seruant.

Moreouer we finde that the name of **knicht** is not now of vs onely vsed to stand for *Eques auratus*, which is ordinarily a **knicht**, but is also borne in regard of bearing authoritie or office, as we see in our **knights of the shyres**, who yet are not properly **knights**, as the name of **knicht** is otherwise vnderstood.

Steward, anciently **Stede-ward**.

As in our ancient language **stow**, is our word for place, so is also **stede**, and **Stede-ward** which for easinesse of sound the first **D**, being omitted is become **Ste-ward**, is asmuch to say, as *The keeper of the place*, which in the moderne Teutonic is called **Stat-hower**, that is, **Stede-holder** or place keeper
the

the same that *Lieutenant* is in French, which corruptly in English we call *lifenant*.

It is also the very same that *Prorex* is in Latine, to wit, a vice-roy; that is, he that in the Kings absence supplieth his place and beareth his person, as in *England* the *Lord High-Steward* is wont to doe: and more inferiorly it is a deputy or officer vnder some noble man, &c. Kings and Princes are properly the **Stewards** of almighty God in their kingdomes, in which sense, the renowned surname of the Kings most excellent maiestie, doth right well besit his royal place and high dignitie.

Holdward.

This ancient and honorable name of office, hath receiued the iniury of time, which hath worne it out of vse and memory.

The **H** and **D**, being for easinesse of sound omitted in the pronounciation (as in sundry other words the like is seene) it became of **Hold-ward**, which signifieth the *gouernour or keeper of a castle, fort or hold of warre*, to be **Howard**.

Which name of office albeit wee haue long since lost, yet reayneth our realme to the high honor and illustrious ornament thereof, the great and right noble familie vnto whom it is now the surname, and it is like that at first it so became to bee vpon the bearing of such a warlike honorable office and charge.

Heralt.

About this name of **Heralt** diuers haue diuersly beene conceyted; some would haue it **Hierhaut**, some **Herchaught**, some **Herault**, and some **Herold**, and I wote not what.

Some

Some discerning it to come from the Duytsh, can tell that **here**, is now therein asmuch as **Lord**, and that **alt** is **old**, and thereupon they ridiculously must conclude that **herald** significth **Old=lord**.

True it is, that **heralt** is meerely a Teutonic or Duytsh word, and in that tongue and in no other, the true Etymologie thereof is only to be found.

To begin then with the first syllable thereof, which is **here**, though in composition abridged to **her**, it is the true and ancient Teutonic word for an *army*, the same, as before I haue shewed, that *exercitus* is in Latine, and in that sence is it yet vsed in *Germany*. And whereas the Germans doe now vse **here** for **Lord**, yet anciently they so vsed it not; and although the Teutonic be not mixed with other strange languages, yet this word **here**, as they vse it for **Lord** or **Master**, hath crept into their language from *Herus* in Latine, after that the Latine tongue became knowne vnto them, and perhaps some halfe a dozen wordes more may haue done the like.

A **healt** in the ancient Teutonic is a *most courageous person*. A *champion* or especiall challenger to a fight or combat. Of the weapon that such sometime most vsed, called a **healtbard**, because it was borne by a **healt**, we yet though corruptly retaine the name of **holbard**, & the Netherlanders make it **hellebard**.

Here-healt by abbreviatiō **heralt**, as also **herald** doth rightly signific, *The champion of the army*. And growing to be a name of office, *hee that in the armie hath the especiall charge to challenge vnto battell or combat*: in which sence our name of **herald**, doeth neereſt approach vnto *Fecialis* in Latine.

Seuen Danish Kings besides some of *Norway* and *Sweden*, haue had for their proper appellation the name of **Herald**, or **Harald** which is all one with **Heralt**. So honorable was it accompted of in old time that so many Kings thereby were called, in regard as it appeareth, that themselues might be honored and respected as the most couragious in the armie.

Here-ward.

In composition **Herward**, was heretofore the name of office of him that in some sort had some especial charge in the armie. I take it to haue bin such an office in effect, as is that which is now vsed, of Sergeant Maior. It is no more a name of office, but thence growne to be a surname.

Heriot.

This at the first was of our ancestors written **Heregeat**. A certaine payment was wont to be made among the souldiers like vnto that which now is called succors, after ward it became the name of the office of prouiding furniture for the armie, and from a name of office it grew (though with some varietie from the first orthography) vnto the surname of **Heriot**.

Scyld-knapa, since after the French,

named *Esquire*.

Of **Scyld** we yet retaine our name of **Shield**, in place wherof we sometimes vse our borrowed French word *scutchion*, **Knapa** is also in the Teutonic written **Knabe** or **knabe**, as also **knape**, the *c* and *k*, as I haue often said, being indifferently vsed; but the *b*, turned into a single *n*, as diuers times it is, hath caused that of **knabe** it is turned to **knaue**, and so according to our now orthography it were **Shield-knaue**. The

reader

reader is to note that **knabe** from whence is deriued (as I haue shewed) our now vsed name of **knaue**, was neuer of our ancestors vsed as a name of disgrace or contempt, but as the name of some kinde of seruant, as *valer* in French, or the like. **Seyld-knapa** was he that in warre did beare the **woapen** or shield of *armes*, of his chiefe or superior: of which office the Latine name is *Armiger*; and our now vsed name of *Esquire*, which we borrow from the French, is not rightly the same, neither is *Armiger* taken by the French for *Esquire*: an *Esquire* being among them one that hath some charge in the stable, or that teacheth yong gentlemen, or the pages of noblemen, to ride.

Heere by the way I must note vnto the reader that *Ioannes de temporibus*, that is to say, **John of the times**, who so was called for the sundry times or ages hee liued, was **Shield-knaue** vnto the Emperor *Charles the great*, of whom he also was made knight. This man being of great temperance, sobrietie, and contentment of minde in his condition of life, but aboue all of a most excellling constitution of nature, residing partly in *Germanie* where he was borne, and partly in *France*, liued vnto the ninth yeere of the raigne of the Emperor *Conrade*, and died at the age of three hundredth threescore and one yeere, seeming thereby a very miracle of nature, and one in whom it pleased God to represent vnto later ages the long yeeres and temperate liues of the ancient patriarches.

It is said that there hath a man lately liued in the *East-Indies* (of some thought to bee yet lyuing) of greater age than this aforenamed *John of times*, the certainty hereof I cannot affirme. But it is credibly

reported that a woman lately liued at *Segonia* in *Spaine* of an hundreth and threescore yeares of age : and *Franciscus Aluares* saith, that he saw *Albuna Mare* chiefe Bilhop of *Ethiopia*, being of the age of an hundreth and fifty yeares.

Marscale now **Marshall**.

In the ancient Teutonic, *mare* had sometime the signification that *horse* generally now hath, and so serued for the appellation of that whole kinde, to wit, both male, female, and gelding, and so all went in generall by the name of *Mare*, as now by the name of *Horse*. *Scale* in our ancient language signifieth a kinde of seruant, as the name of *Scalco* (though a Teutonic denomination) in *Italy* yet doth.

Marscale, from which our now name of **Marshall** commeth, was with our Ancestors (as also with the other Germans) *Curator equorum*, that is, he that had the charge of Horses. The French who (as we in *England*) very honourably esteeme of this name of Office, doe giue vnto some Noblemen that beare it, the title of *Grand Marechal de France*. And yet notwithstanding they doe no otherwise terme the Smith that cureth and shueth Horses, then by the name of *Mareschal*. Whereby we may perceiue how names growne to high dignity, haue sometimes taken their originall from inferiour vocations.

Mayer.

This honourable name of office in the chiefe and most famous Citie of our Realme, is diuers waies written, some write it *Maior*, some *Mayor*, and some *Maire*. And because *Maior* in Latine signifieth greater or bigger, some not looking any further will needs

from

from thence make it *Maïor*, but seeing the names of *Shirif* and *Alderman*, cannot be drawne from the Latine, why should it be thought that *Mayer* commeth from *maïor*? Certaine it is, that as the other names of offices are not deriued from the Latine, no more is this, but the name originally commeth from the Teutonic, as doe the afore-noted others. It is in the *Netherlands* well knowne, where not onely the chiefe magistrate of *Louane* (the ancientest great towne of *Brabant*) is called the *Meÿer*, but almost euery countrey towne hath an officer so called. As in like manner diuers of our country townes in *England*, as well as our cities haue.

So is it likewise a name of office in the countrey townes of *France*, there now written *Maire*, and comming first to bee knowne among them by the German Francks, the ancestors of French men. For the etymologie thereof we are to note, that as in our owne English, to *may*, signifieth to haue might or power, so a *May-er* is asmuch to say, as *A haue of might, one that hath and may vse authoritie*.

Gerefa, by abbreviation become *Gereue* or

Graue, as also *Reue*.

This was an ancient name of office of ample signification, but most properly it signifieth *A disposer or director*. It was with our ancestors an office or charge vnder the Prince or some principall person. The chiefe magistrates of *London* next vnto the Lord *Mayer*, are called *Shyreffes*, being anciently and rightly *Shyre-reues*. So in like sort is the chiefe officer chosen for a shyre or county called the *Shyre-reue*, to wit, the reue of the shyre. It extendeth also to

other charges, as to a **wald-gereue**, otherwise **wald-graue**, who had the rule or ouerseeing of the **wald** or **forrest**. To **wood-reue**, which in effect is the like. To **kirk-reue**, now called **Churchwarden**. To **sheep-reue**, hee that ouerseeth the shepheards, &c. And as we had this ancient name of office out of *Germany*, so with the *Germanes* hath it vntill this present remayned, for as they were woont to haue among the the name of **portgreue** as we had, so haue they yet the name of **Landgraue**, **Margraue**, **Burgraue** and such like. **Landgraue** being vnderstood for the **Landruler**, **Margraue** for **Mark-graue**, that is, the ruler of a marked or limited iurisdiction. **Burgraue**, for the ruler of the **Burg** or **town**.

And this name of **Graue**, first being and signifying a name of office, hath in continuance of time growne both among the higher and the lower *Germanes* to a name of dignity, insomuch that for *Comes* in *Latine*, which is **Earle** in *English*, they do now vse the name of **Graue**.

Burgh-gard.

This name of office being long since worne out of memory, seemeth to haue bene borne by such as had the keeping or charge of some kinde of **Burg**, which according to our now pronuntiation we call a **Burrow**.

Ealdorman.

Ealdor, so written in our ancient language, is properly an **elder** or **senior**, yet an **Ealdorman**, which we now call an **Alderman** was such in effect among our ancestours as was *Tribunus Plebis* with the *Romans*; that is, one that had chiefe iurisdiction among

the

the commons, as being a maintainer of their liberties and benefits.

Cunstable.

I doe finde this name of office anciently to haue beene **Cuningstable**, and I haue shewed before that **Cuning & Cyning** being both one, our now name of **king** is thereof deriued, and **Cunstable**, might accordingly more rightly be **kingstable**.

The Etymologie thereof is, *Column Regis*, *The support or stay of the King*, to wit, one that he especially depends vpon in the managing of his most weighty affayres. And albeit it be now in *England*, a name of office of ordinary and vulgar vse, yet is it a name verry honourable, and sometimes borne by most principall noble men, by the name of **High Cunstable** of the Realme.

wardian now warden.

I find it ordinary that aswell such names of offices as proper names of men anciently and meerely Teutonic, as doe begin with double *u*, when they haue hapned to come among the French, Italians, or other, whose language dependeth on the Latine, they haue of the double *u* made a sing'le *u*, because their alphabet hath no acquaintance with the *w* at all, but then to mend the matter, which they halfe empayred, they vse before the *u* to put a *g*, and so of **warden** or **wardian**, do make *Guardian*, and of **ward**, *Guard*. So in like maner for our English name of **war**, the French haue made *Guerre*, and hence it riseth that wee call him that waiteth at the Towre, one of the **ward**, or a **warder**, and he that in like liuery wayteth at the Court, one of the *Guard* or *Gard*. **ward & Guard** then is all one, and a **wardian** or **warden** or **Guardian**,

Guardian, the same that *Custos* or *prepositus* is in Latine, to wit, a keeper or attender to the safety or conseruation of that which he hath in charge.

Bayly.

A **Bayly** signifieth in our ancient language, a *Tutor*, *protector* or *defender*. A **Baylymanc** was so called in respect of the **Bayly** thereof, who had the office and charge to looke vnto the safety of such as were vnder his ouersight. Wee yet retayne heereof our phrase of putting in **bayl**, to be freed or protected (for the time) from prison.

Hedborow.

The Etymologie heereof is apparent, and it should seem by the name, that when it was first in vse, it was of some more importance then now it is: as that the bearer thereof was rather the head of the **Burg** or **Borow**, then a substitute vnder another.

Of certayne names of Office pertayning to Forests or Chases, afterward growne to be the surnames of families, &c.

Foster.

This should rightly be **foresser**, it being deriued from the office of him that vnder the Prince or some nobleman had the chief charge of the *Forest* or *Chase*. Wee also vse the name of **foster** for **foster-father**, but not rightly, for anciently it is **sodster father**, or as we now might write it, **foodster father**, seeing it commeth of prouiding food and nouriture for such children as are vnder his and his wiues charge to bring vp, yet some to auoyd some confusion which they perceiue by this mistaking to grow, do write the former of these **fozster**, intending thereby **foresser**,
and

OF HONOR AND OFFICES, ETC. 329
and the later **foster** in stead of **foodster**.
warener.

This from the name of office of him that had the charge or ouersight of a **warren**, is growne to a surname, wherein by abbreuiation it is become **warner**,
walter.

This in effect is asmuch to say, as **forester**, **forest** and **walt**, sometimes also written **wald**, being all one, and ioyned in one in our name of **walt-ham-forest**. The *Hircinian forest in Germanie* beareth at this day among the Germans the name of **Swartz-walt**, that is, **The black forest**. For **walt** with the Germans, the Netherlanders write and pronounce **wout**, and of their **wout** commeth also our name of **wood**, so as **forest**, **walt** or **wald**, as also **weald** (for so in *Kent* it is called) and **wout** and **wood**, is all one. And **walter** being the name of the officer or commander therein, is with vs become a proper name, as also in the *Netherlands*, where after **wout**, they write it **wouter**.

Of the name of **Gentleman**.

Our moderne name of **Gentleman** is not rightly either English or French, but composed and made vp of two distinct languages. For as else where I haue shewed, our ancient word **Edel**, signifieth noble or gentle, and were it **Edelman**, it were a meere Teutonic word, and anciently our owne: and if on the other-side it were *Gentilhomme* then were it French; but now we take *gentle* from the French (though a little altered) and adde vnto it **man**, which we haue of our owne; and so composing them together, make it **Gentleman**. This manner of speech-mixing hath hapned

T t

vpon

upon the Norman conquest, & in some other words now in our language is to be found very absurd and ridiculous, but for breuity and as being heere impertinent, I will passe them ouer.

And forasmuch as gentrie hath first risen out of yeomanrie, it will not heere be impertinent briefly to shew the maner of some mens rising in the time of our Saxon ancestours, which was thus.

*The meanes of
rising to gentrie
of some of our
ancestors.*

If it so happened, that a **keople** (otherwise one of the yeomanry) did thrue so well through his honest trauayle, that he attayned vnto siue hides of his own land, and was able to keepe a good house, allowing some stipend for the maintenance of diuine seruice in either Church or Chapel, obtayned some office or imployment about the kings house, or in some sort to doe him seruice: he was theneforth reputed worthy of the name and title of **Thegn** or **Cheln**, which was then accompted as a free-seruant or as a kinde of retayner, or as it may seeme a **Seruing-gentleman**, that is, a seruant not bound or subiect vnto any seruile office or labour.

And if he came so well forward in meanes and credit, that the king imployed him, either on his errand, or to ride in his trayne, and that himselfe was able to maintayne others vnder him, he was worthy to be reputed a **Blasford**. And continuing to augment his credit and meanes, hee might afterward come to bee an **Earle**, with the title (as they then spake) of an **Earle right worthy**, which after of our now vsed stile may be, a right honourable Earle. An example of rising from so meane or meaner estate may appeare in **Earle Goodwin**, who being at the first but the

sonne

sonne of a cowheard, came to bee (as I take it) the greatest subiect that euer *England* had, for hee was Earle of *Kent, Sussex, Hamshire, Dorsetshire, Devonshire* and *Cornewall*, father in law vnto King *Edward the Confessor*, by the marriage of *Edgitha* his daughter; and father vnto King *Harald* that next succeeded the sayd king *Edward*.

If a merchant so thrived that hee was able by his owne meanes thrice to crosse the seas, hee was thence forward reputed a right worthy **Chiein**, and capable of higher advancement. In like maner, if a scholer so profited in learning that he took degrees in schools and caryed himselfe vertuously, hee could not want the worship due vnto his condition.

Gemen now ~~Dem~~men.

Gemen is now in the moderne Teutonic written **Gemeyn**, and it is as much to say as *Common*, and as in sundry other ancient words, so in this, the letter **g**, being altered into **p**, it is of **Gemen** become among vs to be **Dem**en, and varying yet further in orthographie it is written **Peomen**. And seeing that **Gemen** is all one with *Common*, a **Peoman** is rightly vnderstood a *Commoner*.

Such were also called **Leozles**, the **C** being sounded as **K**, and sometimes also called **Boozes**.

The name of **Churle**, which comes of **Leozle**, as now we vse it, is rather in reproachfull sence then otherwise.

The name of **Bour** or **Booz**, which both in *Germany* and the *Netherlands* is now generally vsed for the appellation of peasants or Countrey men, wee seeme not to vse, and yet in composition the word

doth still remaine in our daily speech, albeit we heede it not, as when we say **neighbour**, it is no other thing than the **Bour**, dwelling nigh vnto vs, for that this name of **neighbour**, began at the first among our ancestors when they dwelt in the countrey, before they had builded townes or cities to inhabite in, and coming afterward to dwell in townes, our name of **neighbour** hauing bin first vsed in the country, came to bee of vse in townes and cities, notwithstanding the people were not then **Boures**, but Citizens.

In the Teutonic it is also written **Bower**, and to **bow**, signifieth to **build**, worke, or frame the ground to ones proper vse and commoditie. And in our vulgar English wee call a manner of a house **bourisly** built without carpentrie, and with vnheuen timber, as most commonly with boughs of trees, **A greene bower**.

Groom.

This being the name of a seruant that serueth in some inferior place, I finde to haue bin in times past a name for youths, who albeit they serued, yet were they inferior vnto men seruants, and were sometimes vsed to bee sent on foot of errands, seruing in such manner as lackies now doe.

The name of bridegroom (as elsewhere is noted) was giuen to the new-maried man, in regard that on the marriage day hee waiteth at the table, and serueth the bride, and so is the groom of the bride for that time.

THE ETYMOLOGIES OF OUR
English names of contempt.

HAuing before shewed the etymologies of our names of dignities, offices and qualities, I hold it not vnneccessary, for the further satisfaction of the curious reader, to shew in like manner the true signification of our common names of contempt, such I meane, as whereof the true etymologie is worne out of remembrance and scarce ordinarily knowne. Diuers of them being properly the names of some vile things, and in contempt and disgrace, full often and with great breach of charitie, iniuriously applyed unto men and women.

Baud.

This name of **Baud**, now given in our language to such as are the makers or furtherers of dishonest matches, was not at the first of any ill signification, and therefore it is the lesse maruell, that it is the surname of a worshipfull familie in *England*, and of a Marquis in *Germanie*, and albeit the Germans leaue the **u**, and write it with **a**, yet found they the **a**, as wee doe **au**, & so to write it as they found it, it is no other then **Baud**, the true meaning whereof both with them & in our moderne English, is **Bathe**, and anciently was **Bade**, where the reader is to note (as else where I haue shewed) that *d* was of our ancestors vsed in composition as *th*. It is also written in our old Teutonic **Badstoue**, from whence we deriued **Bath-stew** or **Bathing-stewes**, where hence we may perceiue that we haue taken the names both of **Baud** and **stewes**, and we doe also yet vse the word **stewing**, when we

dressē diuers things with hot liquor or water.

Now did many of these **Baud-stewes**, or as wee since haue turned the name, **hot-houses**, come in length of time to be places of such dishonesty, that they grew into great contempt, the name of **stewes**, becomming thereby to be vnderstood for a *brothel-house*, and the *Baud-holder* or *Bath-holder* to bee accounted as the factor for incontinent people, and by vulgar corruption and abbreviation of speech (holder being omitted) the keeper of such a house came to be called the **Baud**.

And whereas before I sayd that a worshipfull family in *England*, was surnamed **Baud**, which, as I haue shewed, is all one with **Bath**: it may bee that it tooke this name of some Office belonging to the **Bath**, at the time of the coronation of some King, when as the knights of the **Bath** are wont to bee made, &c.

Crone.

This properly is the appellation of an olde Ewe, and applied in anger vpon an olde or elderlie woman.

Drabbe.

In the old Teutonic language, the lees, filth or dregs remayning in the bottome of vessels, which in Latin beareth the name of *fax*, is called drabbe: and in regard of the loathsomnesse or filthinesse thereof, it became metaphorically to be applied vnto some fowle or filthy woman.

Fixen.

This is the name of a she-fox, otherwife and more anciently foxin. It is in reproach applied to a woman whose

whose nature and condition is thereby compared to the shee-fox.

Hooz.

I finde this anciently written **Hure**, and I finde **hure**, to bee also vsed and written for the word **hyze**, and because that such incontinent women doe commonly let their bodies to hire, this name was therfore aptly applied vnto them.

It is in the Netherlands written **Hoer**, but pronounced **Hooz**, as wee yet pronounce it, though in our later English orthographie (I know not with what reason) some write it **whore**.

Knaue.

Knaue commeth of our ancient word **cnapa**, otherwise in the lower moderne Teutonic written **knaep**, and in the higher **knabe**, it signifieth a *boy*, also an inferiour seruant, and sometimes a *beadle*, and being the vsuall appellation of boyes, lackeys or such like of small account; it is growne thereby to become a name of contempt, and also (through a strayned sence) to signifie a dishonest man.

Losel.

A **Losel** is one that hath lost, neglected or cast off his owne good and welfare, and so is become lewde and carelesse of credit and honesty.

Lourdaine.

Because the Danes when they sometime domineered ouer the Englishmen, would bee honoured with the name of **Lafozd**, which is now **Lord**, the people in scorne did call the **Lour-danes**, in stead of **Lord**, or rather **Lafozd-dane**, **Lour** being as much to say in our ancient language, as *Ignarus* in Latine, to
wit,

wit, *Lither*, cowardly, or *sluggish*.

Quean.

Wee often heare this reproachefull name of **Quean**, giuen to a woman, and what it is I suppose few doe know, but not being any way the appellation properly of a woman, it must then be some other contemptible thing, and so doe I finde it to be, to wit, *A barren old cow*, and no other thing, and yet it is now growne to bee in our language vnderstood and meant for a dishonest woman of her body, or one that is spitefull of her tongue.

Rascall.

As before I haue shewed how the ill names of beasts in their most contemptible state, are in contempt applied vnto women, so is **Rascall**, being the name for an illfaouored, leane and woorthlesse Deere, commonly applied vnto such men as are held of no credit or woorth.

Ribald.

This was at the first **Rabod**, as yet in the *Netherlands* it is vsed, where hence both we and the French hauing taken the name, haue somewhat varied it both in orthography and sense. It was the proper name of **Rabod**, a heathen King of *Friesland*, who being instructed in the faith of Christ by the Godly Bishop **Wilfran**, faithfully promised to be baptised, and appointed the time and place: where being come, and standing in the water, he asked of the Bishop, where all his foresathers were, that in former ages were deceased? the Bishop answered, that dying without the knowledge of the true God, &c. they were in hell: then quoth **Rabod**, I hold it better and more praiseworthy

worthy to go with the greater multitude to hell, then with your few Christians to heaven; and therewithall he went out of the water vnchristened; and returned both to his wonted idolatry and to his euill life, notwithstanding the good admonitions of the Bishop; and an euident miracle, which (through the power of God) the sayd Bishop wrought, euen in his owne presence. Hee was afterward surpris'd with a sudden and vnprovid'd death, about the yeere of our Lord 720. and his very name became so odious through his wickednes, that it grew to be a title of reproach and shame, and hath so continued euer since.

Scold.

The word **Scold** commeth of our ancient verbe **bescyldig**, and properly signifieth to blame or accuse, in vncomely speech or spitefull termes, &c.

Shrew.

This commeth of **Schrewing**, which signifieth to make clamors, exclamations, or loud vnquiet noises.

Thief.

It was anciently written **Thieof**, and so appeareth to haue bin of two syllables, **thie** was wont to be taken for **thrift**, so as **thie-of**, is hee that taketh of or from a man his **thie**, that is his thrift or means whereby he thiurieth, his goods or commodities.

There are of latter ages growne into our language diuers names of honour, authority, and office, the which, for that they are deriued from other languages, such as vnto ours are altogether strange and extravagant, and therefore no way properly belonging to our ancient speech, I shall not need to meddle with their Etymologies.

338 OF OUR NAMES OF CONTEMPT.

In like sort are there sundry names of contempt and reproach that of later times haue either beene by our selues diuised and brought in vse among vs, or else borrowed from such before-insinuated languages as haue no dependance on ours, and these also being from my purpose, that onely intended to write the significations of such as anciently appertaine vnto our owne English tongue, I will in like manner heere omit them.

And now desiring the beneuolent reader courteously to accept of these my paines and endeuours, and at his discretion to pardon such few faults, as in the printing may happen to haue escaped, I here take my leaue. **V A L E.**





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Those in the last chapter are also easily to be found, and therefore it is needlesse heere to giue direction to finde them.

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